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Volume L. | FOR CHRIST AND THE CHURCH | Number 7

San Francisco, February, 1915.

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Palace of Fine Arts and Lagoon
Panama-Pacific International Exposition

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PRAYER

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O ALMIGHTY GOD, Thy pathways are in the great waters. It is Thou Who hast used the modern genius of man to join ocean to ocean in the era-making of this great canal. As Columbus in his Atlantic vision of new worlds and as Balboa and Fletcher in their sense of Thy Providence on the Pacific first consecrated our American shores with prayer and thanksgiving, so we render Thee high praise for all the great things Thou hast done for us in our generation. Our heart has been enlarged by the sparkle of the seas. Through dry land Thou has gathered their waters together in new century channels. And in all this Exposition of exalted human achievement inspire us and all its promoters with a deepened sense that Thine is the greatness and the power and the glory and the victory and the majesty. Make wars to cease in all the world. Bring the nations to Thy fold and add the heathen to Thine inheritance. And grant us Thy peace all the days of our life. Through Jesus Christ Our Lord. AMEN.

The Right Reverend Thomas F. Gailor, D.D., Bishop of Tennessee, most opportunely present in California as Special Preacher at Stanford University at the time of the Annual Convention, made some very helpful addresses, both in the Convention and in the House of Churchwomen. He also made the address at the Mass Missionary Meeting on Tuesday evening and at the afternoon session of the Woman's Auxiliary. The Bishop is Chancellor of the University of the South at Sewanee:

A towered city set within a wood
Far from the world upon the mountain's crest;
There storms of life burst not, nor cares intrude—
There Learning dwells, and Peace is Wisdom's Guest.
—By a Sewanee Student.

Report of the Committee Appointed to Prepare a Minute on the Resignation of the Rev. A. G. L. Trew, D. D.

Your committee appointed to prepare a minute on the resignation of the Rev. A. G. L. Trew, D. D., as president and member of the Standing Committee, begs to present the following:

Whereas, The Standing Committee of the Diocese of Los Angeles has had pressed upon it by the Rev. Dr. Trew the necessity, through ill health, of his resignation as a member thereof and its president, be it therefore

Resolved, That in most regretfully accepting such resignation it desires to place on record the following minute:

In the organization of the Diocese at the Primary Convention in December, 1895, the Church in Southern California turned at once to its long valued presbyter, the Rev. A. G. L. Trew, D. D., as its first choice for a member of its Standing Committee, and has never deviated from that choice in the two decades following.

Chosen each year as the president of the committee, he has filled the office with a faithfulness, efficiency, dignity and courtesy which have won the constant gratitude of his fellow members.

It has been for the strength of the Church in this Diocese that in the varying membership of the committee in the passing years, Dr. Trew has uninterruptedly continued at his important post. The responsibility thus entrusted to him by the Diocese has ever been met by a wide learning, a godly judgment, and with a bearing at once sincere and winning, which have made unerringly for wise action.

The present members of the Standing Committee pray that the health and strength of the Rev. Dr. Trew may yet in God's pleasure be so restored as to permit his return to the duties which twenty successive conventions of the Diocese, assured of the signal ability and wisdom of his service, have with grateful confidence imposed upon him.

The Rev. Archibald George Lister Trew, D. D., whose death occurred on January 8th, was one of the most prominent figures in the counsels of the Diocese of Los Angeles.

In the early days, Dr. Trew came from Canada and took up work at Anaheim in 1877; from there he removed to Santa Barbara, and in 1880 he settled down as rector at San Gabriel, where he served the parish for twelve years. In 1892, he went to Oakland as rector of the old historic parish of St. John's.

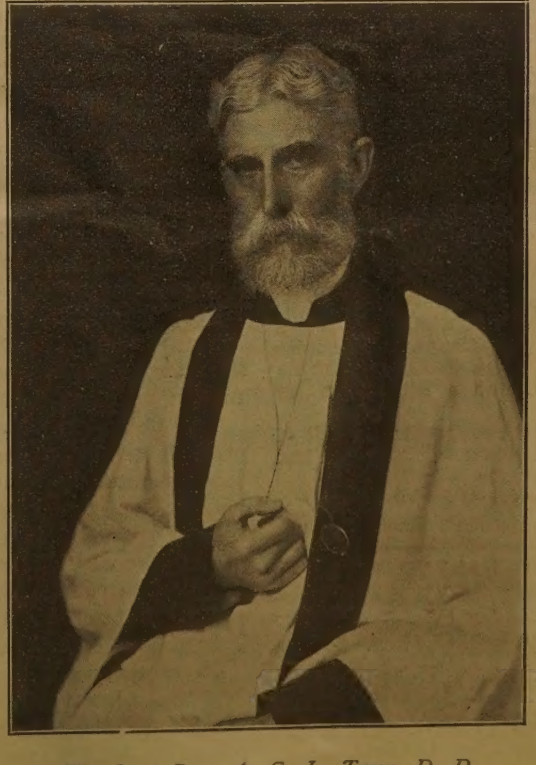
The rigors of the north proved too severe, and in 1894 he came to Ephiphany Church in this city, where he continued to labor for nine years, during which time he succeeded in raising sufficient funds to justify the parish in commencing the erection of what is now one of the most dignified and churchly edifices in the Diocese — the chancel, choir-room and guild-room being built at that time.

In 1903, he took charge of the Church of the Angels, and while rector there, coming to realize the need of a church in Highland Park, he organized what is now the flourishing parish of All Saints.

In 1907, August 20, the fortieth anniversary of his ordination, he retired from active parish work, although retaining his interest and holding important and often exacting positions at the head of diocesan institutions and organizations.

In 1895, when the Diocese of Los Angeles was organized, Dr. Trew, having been one of the most prominent factors in bringing about the formation of the new diocese, was elected president of the Standing Committee, which office he held until within a few weeks of his death.

Dr. Trew was born at Cornwall, Can., in 1842. He was headmaster at the Bishop's School, Lennoxville, Quebec, after graduating from Trinity College, Toronto, with high honors. This university conferred upon him the degree of Doctor of Divinity in 1886, in recognition of his scholarship and literary attainments. Dr. Trew was ordained in Toronto and was rector of Christ Church, that city, until he came to California for his health in 1876.—Los Angeles Examiner.



The Late Rev. A. G. L. Trew, D. D.

Grace Cathedral.

ORDER OF SERVICES.

Sundays:

8:00 a. m.—Holy Communion.
9:45 a. m.—Sunday School (in chapel).
10:00 a. m.—(1st Sunday) Morning Prayer.
11:00 a. m.—Morning Prayer with Sermon.
1st Sunday, Litany and Holy Communion.
Other Sundays, 12:15 Holy Communion.
4:00 p. m.—Organ Numbers.
4:30 p. m.—Choral Evensong and Address.

Week Days:

8:30 a. m.—Morning Prayer.
5:30 p. m.—Evening Prayer.

Wednesdays:

10:00 a. m.—Litany and Holy Communion.

Thursdays:

7:30 a. m.—Holy Communion.

Saints' and Other Holy Days:

7:30 and 10:00 a. m.—Holy Communion.

SUNDAY AFTERNOON ADDRESSES

By Dean Gresham.

At the Vesper Service, 4:30 p. m.

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February 7—"Christ as a Teacher." (Sexagesima).
February 14—"His Lesson About God." (Quinquagesima).
February 21—"His Lesson About Man." (The First Sunday in Lent).
February 28—"His Lesson About Sin." (The Third Sunday in Lent).
March 7—"His Lesson About Prayer." (The Fourth Sunday in Lent).
March 14—"His Lesson About Health." (The Fifth Sunday in Lent).
March 21—"His Lesson About Pain." (Passion Sunday).
March 28—"His Lesson About Himself." (Palm Sunday).

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2—Purification B. V. M. (White).
7—Sexagesima Sunday (Violet).
14—Quinquagesima Sunday (Violet).
17—Ash Wednesday (Violet).
21—1st Sunday in Lent (Violet).
24—St. Matthias; Ember Day (Red).
26-27—Ember Days (Violet).
28—2nd Sunday in Lent (Violet).

Diocesan Convention

The Sixty-Fifth Annual Convention of the Diocese of California began its session on Tuesday, January 26th, with the celebration of the Holy Communion in Grace Cathedral Crypt at 10:30 a. m. The Bishop was the celebrant, the Rt. Rev. Thomas F. Gailor, Bishop of Tennessee, reading the Gospel and the Rev. Dr. Bakewell, president of the Standing Committee, the Epistle.

The Bishop read his Annual Address, extracts from which are given on page 5.

After the service the Convention and the House of Churchwomen met (the latter in Grace Chapel), for organization.

The Convention elected the Rev. Mardon D. Wilson, secretary, for the twentieth time, and all the committees and other officers were re-elected.

For the first time in many years there was no report from the Committee on Canons, as nothing had been submitted to them for consideration. No doubt the intense activity in cannons in Europe eradicated any desire for any reference to canons here.

The usual reports of regular committees were presented and for the most part did not elicit discussion excepting those of the Committee on the State of the Church and Social Service, which were taken up at later sessions. The ever perplexing question as to who are to be reported as communicants was discussed but no decision was reached. The matter was referred back to the committee to report at the next Convention.

The Historiographer, the Rev. Douglas O. Kelley, reported the completion of the History of the Church in California and the following resolution was adopted:

Resolved, that this Convention desires to place on record its appreciation of the arduous labors of its Historiographer, the Rev. Douglas O. Kelley, and be it further

Resolved, that a committee of five be appointed to arrange for the publication of the History.

The president appointed Reverend Messrs. Frank H. Church, J. Wilmer Gresham, Ross Turman, and Mr. H. R. Braden and Mrs. L. F. Monteagle.

The following committee was appointed to prepare for the appropriate commemoration of the twenty-fifth anniversary of the consecration of the Bishop of the Diocese, June 24th next: W. H. Crocker, W. A. M. Van Bokkelen, Archdeacon Emery, Dr. John Bakewell, Mrs. Louis F. Monteagle and Mrs. George W. Gibbs.

On motion of Mr. George F. Wakefield the apportionment for Church Extension in the Diocese for 1915 was placed at $12,000, and to carry out the Bishop's suggestions as to Self-Proportionment the Rev. C. L. Miel offered the following:

Resolved, that the president be requested to appoint a committee to consist of one member from each parish and mission in the Diocese, which shall be charged with the duty of awakening a greater interest regarding the doctrine of Stewardship; that is to say, Self-Proportionment in Church Life and Support as fundamental to apportionment.

The subject of Clergy Pensions being introduced by a communication from the General Convention, a resolution was adopted approving the plan suggested at the General Convention in 1913 and the following committee was appointed to formulate a definite pension plan for this Diocese to be submitted to the next Convention: W. A. M. Van Bokkelen, Rev. Dr. John Bakewell, Rev. W. A. Brewer, Robert Bruce and H. C. Wyckoff.

Interesting reports were made of the City Rescue Missions in Kearny and Jessie streets by Mr. Fred T. Foster, and of the Church Chaplain at San Quentin by the Rev. Arch Perrin, and the latter received a number of pledges of financial assistance.

In our next issue we hope to give extracts from some of the reports presented to Convention.

No report has come to us of the proceedings of the House of Churchwomen but we hope to have an account of some of its doings in our March issue, as also reports of the many special services and meetings held in Convention week.

We must not, however, defer mention of the great Mass Missionary Meeting in the Cathedral on Tuesday evening. We think we are safe in saying that never has such magnificent service been held in the Diocese. Choirs from nearly every parish and mission around the Bay to the number of about 400 members filled the spacious choir and the front of the nave of the crypt and a large delegation from the Chinese and Japanese Missions sang in their own language.

The large congregation swelled the total to fully 1400, who participated in this grand service and listened to a stirring address by Bishop Thomas F. Gailor of Tennessee.

HISTORY OF THE DIOCESE.

The Historiographer of the Diocese Rev. Douglas O. Kelley, reported to Convention that he had completed the History of the Diocese and a committee was appointed to arrange for its publication Less than one-half the requisite number of copies have been subscribed for to meet the expense of printing. Subscriptions may be sent to Rev. F. H. Church at the Diocesan House, payable on delivery of the book. It is hoped that it may be ready before Easter.

On January 25th, Nevins Hall of St Stephen's Parish, Baker, Oregon, was destroyed by fire with all the choir vestments, a loss of over $5000. The walls of the church were burned, but the interior escaped material damage.

Annual Address

My Dear Brethren of the Clergy and Laity:

"In peace let us beseech the Lord: for the peace that is from above and the salvation of our souls; for the peace of the whole world, the stability of the holy Churches of God, and the union of all men."

So in the words of St. Chrysostom's Liturgy sanctified by the centuries, may we phrase an aspiration which can hardly fail to be uppermost in the hearts of every thoughtful and devout Churchman and Churchwoman as we assemble in Convention for God's work in these days of strife and unrest.

And day by day in weeks of widespread wars some of our congregations have been using words of intercession, appropriated by our recognized devotional authority Bishop Andrewes from the Sarum Book of Hours, as he also made use of the citation just made from St. Chrysostom.

The beginning of a new convention year, indeed, like the roll-call after a battle shows vacancies in the ranks and we commemorate today those of official station in the Church and Diocese who have finished their course in faith. There is, I believe, a deepening sense in our Communion that we need not and should not deprive ourselves of the full comfort of thinking of them as with their hearts even more vitally knit together with ours in the fuller mystical communion of the Body of Christ, and of so remembering them in our prayers with our love of them as living. The following names we list here in tender memory:

The Right Reverend Dr. William Woodruff Niles.

The Right Reverend Dr. John Scarborough.

The Right Reverend Dr. Charles Clifton Penick.

The Right Reverend Dr. Robert Strange.

The Right Reverend Dr. Franklin Spencer Spalding.

The Right Reverend Dr. Charles Scadding.

The Right Reverend Dr. William Farrar Weeks.

And as a general Church leader as well as one for many years prominent in the Diocese before the erection of the Diocese of Los Angeles,

The Reverend Dr. Archibald George Lister Trew.

The Rev. Dr. David McClure.

The Rev. James Hulme.

The Rev. William Henry Ramsay.

The Rev. Thomas Dowell Phillips.

Mr. William Angus.

Mrs. Susan Stahl Lawver.

Mrs. Fay Chase Kellogg.

Fondly let us include them and all others taken from our congregations and families, as in the one communion and fellowship of the Church, while we rise and use the All Saints Collect.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee; through Jesus Christ our Lord. Amen.

and also the cherished words sanctioned by Bishop Andrewes from the Sarum Book of Hours:

"Thou which art Lord at once of the living and of the dead;

Whose are we whom the present world yet holdeth in the flesh;

Whose are they withal whom, unclothed of the body, the world to come hath even now received:

Give to the living mercy and grace, to the dead rest and light perpetual:

Give to the Church truth and peace, to us sinners penitence and pardon."

* * *

From our own clergy list two have been taken: The Rev. Dr. David McClure, our oldest Presbyter in years, passed away in his ninetieth year and literally "fell asleep." Of singular vigor both in mind and body to the last, his life will long remain in our memories as an example of successful educator, faithful priest, notable reader of the service, true friend and sunny Christian spirit.

The Rev. James Hulme in his active years had a record of energetic, loyal service and when the infirmities of age gradually came, acquiesced with true Christian spirit in their limitations, taking such duty as he could and awaiting calmly the deliverance from the burden of the flesh.

* * *

Many of you will recall the strong personality and leadership of the late Rev. Dr. Archibald George Lister Trew as sometime Rector of St. John's Church, Oakland, and especially as a pioneer priest in shaping the Convocation of Southern California and the steps which led to the Diocese of Los Angeles, of which he was President of the Standing Committee from its creation until shortly before his death. The signal triumph of his faith and active service over that menace to his bodily health which first took him to Southern California was a very marvel not so much of faith cure as of faith conservation for a noble record of California Church foundation-laying.

Having much to do with the history making of woman's work in the Diocese, as noted in my last Annual Address, and precious among us were two names of Churchwomen, of whom it might be said they were "lovely and pleasant in their lives and in their death they were not divided." Mrs. Susan Stahl Lawver was the first secretary and one of the principal organizers of the Woman's Auxiliary in the Diocese and left the impress of her fine spirit and enthusiasm upon it and indeed upon the Diocese in many ways. Mrs. Fay Chase Kellogg of stalwart Church lineage was the first president and shaper of our House of Churchwomen and her efficiency in that was but typical of her recognized qualities of leadership on many lines when she was in demand to further Church and other enterprises. Our thoughts go back to Joint Sessions of Conventions in years past when they have sat together near the chairman and we rejoiced in them both as notable illustrations of high consecration to Christ and the Church. Thankful for them while they were with us for their daily object lessons of what true love of the Master and His work is, how fervently now can we yield most high praise and hearty thanks to God for the wonderful grace and virtue declared in such lives as chosen vessels of His grace and lights of the world in our generation!

So far as I am informed only one death has occurred among those named as Deputies from the laymen to our last Annual Convention: Mr. William Angus for many years the faithful treasurer of Trinity Church, Haywards. But Mr. William Marshall Burnop, who did conspicuous service as one of our devoted laymen when warden of St. Mary's Church, San Francisco, during a critical period in its finances, has been recently taken from us and I would pay a word of tribute to his quiet fidelity and force of Christian character.

An Annus Mirabilis.

A year that has left a record as of a true *Annus Mirabilis* in the world's events at large cannot but affect in many ways now difficult "to forecast," the edifying and well-governing of the Church. It might belong to a proper Convention outlook to discuss some of the grave questions already projected before the Christian mind in the staggering war spectacle so well described in the Apostolic phrase, "Where envying and strife is there is tumult and every evil work." But the estimate of its meaning is yet much in the making and the Church, and Christianity itself, must await the further development of history chapters before their bearing upon the Kingdom of Christ can be adequately divined. Suffice it to say that the world has never seen such a vast zone of warfare and the genius of modern machinery for slaughter seems verily to be transferred from the abattoir for beast to human shambles, in the heavens above, the earth beneath and the waters under the earth. But there is also in evidence that heroism in the field and in the heartaches of desolated homes, and the best of self-sacrifice and skill in hospital and other loving service to the wounded and the impoverished, and federated relief and philanthropy, and withal the recall to the reality of our religion is establishing credentials for humanity and for Christ in our age and era on lines the world has never exhibited before. May more of our congregations make use of the special form of intercession set forth for the Diocese. And in the faithful resort to prayer, and to such sharing in measures of relief as we have opportunity, let us try to do our part in promoting that ultimate peace-making in which we may trust the very fierceness of man will turn to God's praise.

And if in this Annual Address we only make this passing reference to general affairs without the further comment upon compelling phases of them which we generally try to include in these addresses, there seems some justification for it in the call for attention of some local matters exceptional in the coming year. No one hereabouts can well be indifferent to that with which "1915" has been made in our borders, almost synonymous,—The Panama-Pacific International Exposition in commemoration of the opening of the isthmian waterway between the great oceans.

The Pacific Ocean Pioneered with Prayer to God.

When on St. Michael and All Angels' Day, September 29, 1513, Vasco Nunez de Balboa standing in the waters of the ocean which he

"Silent upon a peak in Darien"

had sighted first of civilized men, four days before, he set up the standard of the King and Queen of Castile and Aragon. According to the Spanish custom he gave the arm of the sea he first reached the name it still has from the Saint's Day on which it happened, San

Miguel. But there was another memorable religious association with the discovery of this great ocean to which later Magellan gave the name Pacific. The earliest contact of civilization with these waters was signalized with prayer. For Balboa acting under the instructions of the Castillian Sovereigns to their explorers when finding new possessions, used a Latin Thanksgiving of which the following is a translation:

"O LORD, ETERNAL AND ALMIGHTY GOD, Who by Thy Holy Word hast created the heavens and the earth and the sea; hallowed and glorified be Thy Name, praised be Thy Majesty, which has deigned through Thy humble servant to make Thy Holy Name known and heralded in these other parts of the world."

The Atlantic Ocean Also Explored with Prayer to God.

And if the new world, so to speak, began on the Pacific with this solemn invocation of God, the same was true of the new world on the side of the Atlantic Columbus discovered, since he also had used this same prayer when on Friday, October 12, 1492, he took possession in the name of the Castilian sovereigns of San Salvador. "On landing he threw himself on his knees, kissed the earth and returned thanks to God with tears of joy," the whole function being also one of fervent ceremonial otherwise. The point worthy of our appreciation and attention is that what might be called the first joint Exposition of civilized achievement on the two oceans, had a distinctly religious theme. What man had wrought in the hardy enterprise of opening up new worlds and new oceans, marvelous as that was in its exhibit of human progress, was in profession at any rate expressly subordinated to what God had wrought, and to God was given the praise and instinctive thanksgiving.

Mission from God Identified with Both Spanish and English Origins of Our Civilization Here.

In the opening chapter of the scholarly Franciscan Father Zephyrin Engelhardt's "Missions and Missionaries of California," there is a most interesting sketch of the part the Friars Minor had in carrying religion along with the very earliest of the Spanish explorations in the new world. They were followed by Dominicans, Augustinians and Jesuits, but he notes that both Queen Isabella and Columbus were members of the Third Order of St. Francis, the Superior of the Franciscan Monastery at La Rabida was a friend and counselor of Columbus, accompanied him on his second voyage in 1493, built a chapel of boughs and became the first guardian of a monastery at Santo Domingo erected under Columbus in honor of St. Francis. The learned Cardinal Ximenes, himself a Franciscan, was instrumental in sending ten of the Franciscan Fathers over in 1502. And from those beginnings the work extended over the islands and the mainland, leading ultimately to the founding of our well known California Missions and the overspreading of our Coast with a nomenclature of the Saints, and a wide influence among the aborigines, from which we have the name of our fond city. We need not enter into any of the old controversies to discern the common factor in every extension of the religion of Jesus Christ. Father Engelhardt's tribute to St. Francis well defines that mark of a true missionary spirit when he says of him: "He was indeed to be the leader of a great army, but the foes should be the enemies of immortal souls rather than the petty opponents of his native city; the weapons should be the preaching of the Word of God; and the commissary or quartermaster none other than 'My Lady Poverty.'" That breathes with the very same missionary spirit as in those prayers at Drake's Bay in 1579 which were among the earliest religious utterances in these parts in the English tongue that was to succeed the speech of Spain. The scene is graphically preserved for us: "We fell to prayers and by signs in lifting up our eyes and hands to heaven, signified unto (the Indians) that God Whom we did serve and Whom they ought to worship was above: beseeching God, if it were His good pleasure to open by some means their blinded eyes that they might in due time be called to the knowledge of Him, the true and everlasting God, and of Jesus Christ Whom He hath sent, the Salvation of the Gentiles." And if this seems little congruous with some of the records and traditions, not to say diatribes which have gathered around that ship's company of those ruder sea-dog times, a book fresh from the Hakluyht Society presses and not from a source likely to be influenced for Drake by any religious predilections surviving from those days of bitterness justifies its title "New Light on Drake," by Mrs. Zelia Nuttall of San Francisco. From documents hitherto unpublished and gathered skillfully and laboriously from forgotten archives in Mexico, Spain and elsewhere, which promise many a choice find to the reader as well as to the one who made the research, there are given the very words of testimony before the inquisition by those who had been prisoners on Drake's ship. We can quote an illuminating paragraph out of many which constitute the "New Light." "Witness was asked whether during the time when he was on board ship with the said Francis Drake he saw him and the persons who accompanied him, perform any ceremonies or litanies with prayers. * * * He said that every day before sitting down to eat at midday, and before they supped, the said Francis Drake had a table brought out, without a cloth or table cover. He took out a very large book and knelt down, bareheaded and read from the said book in his English language. All the other Englishmen who he brought with him were also seated without their hats and made responses. * * * Witness also added that sometimes one of the Englishmen whom all appeared to respect (i. e., Chaplain Francis Fletcher), preached to them in the English tongue and was listened to attentively."

Moreover at his first sight of the Pacific in 1573, Drake had "Besought the Almighty God of His Goodness to give him life and leave to sail once in an English ship on that sea."

Our Civilization Itself an Exposition of God's Providence.

Wherever we view the origins of civilization on this ocean and the same might be shown of the Atlantic, the first pioneers committed their way unto the Lord and were instinctive in associating the "foremost files" of time with their religion. The sequitur of it now is both obvious and compelling. In those centuries past when the opening up of new worlds through these great oceans was the then world exhibition of human progress their religion was so closely identified with it that it did not occur to the leaders to do anything else but put it all under direct religious auspices; formal and conventional and incongrous as some of it may appear in these later days. And should it not come home devotedly now to all our Christian people, to make the most of our Exposition of Twentieth Century world achievement in recognition of the God Who has made it all possible? And if the motif of such an Exposition is that unprecedented engineering feat of man's brain as typical of the whole length and breadth of civilized progress, the new courseway between the oceans, can we do less than our forbears who themselves braved the perils of the great ocean waterways? It gave them an ever present consciousness of the God Who created the heavens and the earth and the sea and had His pathway in the great deep, "as near men then on the sea" as on land as one in those times expressed it when in especial peril of the mighty waters.

A San Francisco Exposition Should Exploit the Common Heritage of Religious Character and Spirit Inherited from St. Francis.

So far as our great Exposition itself is concerned, the authorities have been duly alive and hospitable to the promotion of measures to look after the religious and moral welfare of those who visit it and are engaged in it. Many of its great functions have been opened with prayer, provision for religious work and conventions in connection with it has been welcomed and safeguards for moral protection and well-being have been encouraged. Co-operation with workers and citizens having such an environment at heart has been both sagacious and sane. But it does not come within the direct province of the Exposition authorities, as it does to our whole Christian community to discern and to exploit the praise due to Almighty God from Whom all blessings flow in it all. To those of the One God our new "dream city" should have an interpretation for its domes and pinnacles and sky-lifted turrets like that of the church spire pointing heavenward. The worship in all our houses of worship should show it for ourselves and for the strangers within our gates. And as typical of this and of the character for which our name-saint, St. Francis, stood, steps have already been taken to provide for such of our Congregations as may desire it an anthem setting forth the wonderful "Canticle to the Sun" of St. Francis, singularly applicable to the Exposition and to California and fitted for synagogue as well as church as a great Exposition Benedicite for use while the World's Fair is open.

Our Diocesan History—What Have We Today to Show for It?

Every convention of the Diocese is in itself a sort of Annual Exposition of our Church life and work. The continuous age of our Church here is now nearly sixty-six years and we now have at hand, by the report of the Historiographer, the Rev. Douglas Ottinger Kelley, a compilation of the record of those years. The manuscript simply awaits the requisite number of subscriptions to justify its publication. And ought it not to be a matter both of Diocesan interest and pride to take some steps at this Convention that will lead to the issue of this history of the Diocese without allowing the matter to drift along further? Full information will be given during the sessions as to what is needed to give prompt headway to the publication.

There is, however, a line of reflection upon our history as a Diocese which is quite in keeping with this year and place of the world exhibit. The eyes of many Church visitors will inevitably

ok us over in our Church as well as our Exposition buildings. Strangers ithout our religious gates will pick up any impressions of us. When Churchen and Churchwomen from one part of e country visit another part of the untry the curiosity, not to say the itical faculty is apt to be evoked to id out what the Church is doing. And is a valid attitude of mind to have a iery suggest itself even if not spoken, he Church has been here some sixty- x years, What have you to show for ?" Of course we need not take any ich angle of observation too seriously. here is nevertheless a wholesome and lutary use of such a thought. Follow out in any direction you please of ita, statistics, pulse-beat of Diocesan fe, comparative rating, prospects of owth, ratio of progress, or the like, hile I think we could reasonably claim, the words of the old Collect "Suffient success," still we are too far from alizing our own ideals to feel that we ave any cause to boast. Indeed on a nall scale dip into any period of the nnals of a Diocese, and you find under dinary conditions the same mixed reults as you find on the larger scale in ie ages of Church History, as you find the Book of Acts and in the Epistles the New Testament. The picture ophecy of Our Lord in the parable of ie wheat and the tares growing side by de is ever true to life in the crop of oth encouragements and discouragements as Church life goes on. It is not ly philosophical, it is Scriptural, it is rengthening, to so regard and expect

Some of Our Significant Ideals and Issues.

It would be futile to attempt to go ito any general specification of a surey of the Diocese and to try to exhibit de by side what we have of good and ill, to show for our something over ree score years of California Churchanship. Possibly, however, an intiate acquaintanceship with some phase it for between a third and a half of ie whole period may help me to touch pon one or two points which seem to rnish so far as they go, a kind of utlook upon real data of today. For iat purpose let us take as a ready ategory for Church life its two signicant contents of ideals and issues.

The Ideal of Vocation.

It is a fair question then to ask: What s a Diocese can we point to in some ich real way in our vision as to indiate animating ideals among us? I like think that there is an ideal of *hurch vocation* before many minds. In ie ratio of candidates for ministries, oth of men and women as I have had ccasion to study it with reference to the hole number of communicants, which eems a fair test, we are among the ighest among the Dioceses, though the atio in the whole Church is by no ieans what it ought to be. But not nly in the ministries set apart is this leal working, but if the thoughts of iany hearts were revealed, I believe iere is a growing disposition to be issatisfied if the Church member or ommunicant is not taking hold somehere on a line of Church or philanropic work. The teaching that "No ian liveth to himself" is sinking into ie consciousness, and to be a mere iler or self-bounded Churchman brings s own self-reproach. Religion is comng to its own as a muscle for exercise ather than a badge for decoration.

The Ideal of Stewardship.

Then there is an ideal of *stewardship* closely akin to that of vocation. This discloses itself slowly oftentimes and is not always openly avowed when it exists. Thank-offerings are thought of and self-proportionment of incomes and wage is getting a hearing in the forum of conscience. One of the largest initial funds for the embellishment of the Cathedral to rise from these foundations, is from spontaneous gifts as thank-offerings for anniversaries of a great happiness around one hearthstone. As an ideal this is so fundamental to the economics of the individual and the Church that the use and presentation of it must be patient and it must be allowed time to win its way but there are signs of its finding a quiet, intelligent propaganda that if encouraged by clergy and laity cannot fail to produce large result in coming years. Let us mind the old proverb: "He who gives away nothing which he feels the loss of, receives nothing which he wants."

The Ideal of Inspiration and Transpiration.

Another cogent ideal is that of high *inspiration* and though much is yet to be desired in the actual cogency of it, I believe in sincerity of purpose and loyalty to The Master there is what might coin for itself a figurative meaning as a *transpiration* policy evolving itself more and more definitely in the Church. As our mission implies transmission of the Gospel so our inspiration is really for transpiration for others. The altar and the pulpit are to inspire our manhood and womanhood, our clergy and laity are so to catch the vision and so have the *sursum corda* to the better contemplation of the sphere of the Church in both forming and reforming contemporary life. Then through the inspiration of those immediately aglow with the ardor there should follow the transpiration of ideals and activities to the remoter reach of the Church and of our civil communities, to be up and stirring as men and women for their times and problems and progress of humanity. Will anyone deny from the Church standpoint that this is the normal and spiritual method, even as The Master Who "breathed" upon the Apostles also said His "Go." His inspiration was transpiration. And though oftentimes there is the reverse of having outside influences prod the Church to reformatory measures, and though we can hardly be surprised if the spiritual energy generated in the Church is not so gauged or recognized by those who move merely on philanthropic or economic lines, still as an ideal it is working and as an ideal it will win. The true priest will more and more guard against encroachments upon his vision in his very devotion to his vocation in every way he can reach and better the ills and problems of humanity. The true layman will learn to look for inspiration and to receive and pass on to those he can influence a true transpiration, always solicitious by coming to the fore himself in community and civic problems; to safeguard the essential sanctities and sources of inspiration and to see that the priesthood is not drawn into spheres which sacrifice the spiritual for the secondary agencies of uplift.

Our Compelling Issues.

The danger of having such ideals run into mere rosy idealism, or, as some one has put it, of our becoming the "victims of our ideals," is not a formidable one while there are constant practical issues to be met. And that in the Church and so in any Diocese is the corrective of Utopianism. And these ideals I have named, like others, all not only have to meet, but cause, issues. That working of a sense of vocation in the heart and conscience looms large sometimes with a very issue for the lifetime as it raises questions deep and searching and often cautionary:

"Lest while the world and He are
Struggling in thine heart
In any reckless mood thou biddst
Thy Lord depart."

The ideal of stewardship makes many an earnest wrestling over the use of property and time if it can only fairly dawn upon the consciousness. Its issues come thick and fast over expenditures and investments and gifts and wills, and duty does not always easily or at once clarify them.

And the ideal of inspiration, the Beatitude of the pure in heart who see God, the longing for self and for the Church to get more truly on the heights of the Mount of Vision, how those issues from influences and conditions holding us down and absorbing us in the cares and pleasures and riches of this life constitute a constant battling for every devout heart! But through all these compelling issues, what we have to persist in having and heeding at all hazards is the call of our ideals.

Issues Galore.

And then there are those issues which sometimes sadly hush these ideals; issues of doctrine, and issues of worship and issues of discipline; issues of envying and strife and of confusion and every evil work; issues of Church support and issues of institutional life and policy; issues of the world, the nation and the State; issues from California conditions and from San Francisco traits of individualism; issues of prosperity and of adversity; issues which seem to thicken with the years and to thrive in world news-gatherings!

In them all and whatever be our showing of them here, what we need to rear as our conception of progress, what we should aim at having and creating as a Diocesan Exposition spirit is that dealing with our issues under the steady stimulating vision of the old text, which is really the adjustment for us of all ideals and issues in Christ: "Let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us, looking into Jesus the Author and Perfector of our faith."

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GENEROSITY.

The spirit of humanity and generosity has been so universally shown that one cannot name one State without recalling that each other State had a distinctive something calling for just as hearty mention. The want of space alone hinders here what certainly shall be recorded in the final history of the Commission—the paean of the State achievements in behalf of the dying Belgians.

How many beautiful incidents will be reflected can be surmised from the story of one—the first into the field—lion-hearted California. Their pride, their money and their hope were centered in their Panama Exposition, this which was to celebrate the freeing of their coast, and the greatest engineering triumph in the world's history. They wanted one special building, and the hundred thousand dollars were in sight. Then came the disaster in Belgium and the call for help. They recalled the earthquake. They understood horrors, they had had tragedies; they remembered the rush of the world to relieve them. Without a look backward they jumped into the rescue. Before certain other States realized what was going on in Belgium a California ship loaded with food had sailed away for the new route and succor to the people. Later, when the disaster was becoming worse the Commission appealed anew to California, and today a second California shipload—the third from the Coast—is secured for the people hemmed in behind the wall of steel.

Kansas—regal Kansas—and Iowa—wonderful Iowa—and Minnesota, the whole central tier, how they answered! And the poor cotton stricken South. The South was more wonderful than any other section because it gave out of such dire need of its own. Arkansas! How tenderly the Woman's Section remembers it! They told of their cotton, of their closed mills and the unemployment, and the easy improvident colored brother whom they must tide along. But not for anything would Arkansas fail Belgium, or be missing from a National appeal. It was the same story throughout the South everywhere; no letters so warmed the hearts of the chairman as those from her Southern lieutenants.—"Food for Belgium."—January 16.

ASSOCIATED CHARITIES DOLLAR CAMPAIGN.

A rare opportunity for service of the sort that counts heavily is offered in the campaign now being planned by the Associated Charities to take place Saturday, February 13th, St. Valentine's Eve. The campaign takes the form of a house-to-house canvass in which over 2500 volunteer workers will go from door to door in an effort to collect $50,000 for the work of the organization during the present year.

Workers have been enrolling steadily for the day's work, but there is yet room for more. Those who are willing to dedicate a day to service in the cause of the city's poor, may enroll at the Associated Charities Campaign Headquarters, 328 Post street, telephone Sutter 5799.

The Associated Charities has been facing a tremendous increase in the number of calls for aid during the past year. In addition to this increase, there has been a decrease in its normal receipts on account of the heavy donations that have gone to the Belgian and other war-relief funds. The result is a deficit which must be met, and at once.

A large committee, headed by William B. Pringle, is hard at work planning the manifold details of the big campaign which, it is expected, will result in one of the most thorough canvasses ever made in San Francisco.

The entire city is being districted. There are ten large subdivisions in charge of captains and lieutenants, and these are enrolling the volunteer workers who will actually make the door to door campaign to collect "a Dollar a Doorbell" in the big "Valentine for the Poor."

Many prominent women of the city, including Mrs. James Rolph, Jr., are participating in the preparations for the day. Among those working are Miss Lena Blanding, Mrs. Phillip King Brown, Miss Marion Delaney, Miss E. M. Davenport, Miss Harriet Levy, Mrs. Martin Crimmons, Mrs. Ed. L. Eyre, Mrs. S. I. Wormser, Miss Victoria Lilienthal, Miss Olive Wheeler, Mrs. L. W. Harris, Mrs. Edward F. Glaser, Mrs. George Cadwalader, Mrs. A. P. Black, Mrs. Walter T. Lyon, Mrs. Horace Pillsbury, Mrs. E. F. Conlin, Mrs. M. L. Craig, Mrs. R. T. McKenna, Mrs. Frank Gilley, Mrs. C. A. Hawkins, Mrs. Joseph Sloss, Mrs. M. C. Sloss, Mrs. A. E. Graupner, Mrs. E. L. Baldwin, Miss Laura L. McKinstry, Mrs. J. J. Gottlob.

The Church Library Association, Cambridge, Mass., composed of communicants of the Episcopal Church, was formed thirty-five years ago for the purpose of reading critically books offered for their consideration by publishers. It has issued annually lists of recommended books. Catalogs and lists are sent to any who wish them. In order to meet the expense of printing and mailing, a small contribution is expected from those who make use of them. This is a splendid source from which to select books for the Sunday School and Parish library.

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IORE HUMANE RULES FOR SING SING.

In granting thirteen out of fifteen requests made by Sing Sing prisoners for pecial privileges and changes in rules, Varden Thomas Mott Osborne has written a long letter to the Golden Rule Brotherhood, the convicts' organization. ts language, as well as its announcement of reforms, indicates broad sympahy and the spirit which meets men nore than half-way. It is reported that ot a single prisoner violated a rule of he prison the day after the letter was eceived—the first time in the history f the prison when a period of twenty-our hours has elapsed without an inraction being noted.

Among the requests granted are: visiors allowed on Sundays and holidays, he warden recognizing that many riends of prisoners are prevented by heir employment from coming on week lays; prisoners' correspondence no longr restricted to the list furnished by hem on arrival; purchase of postage tamps with funds on deposit—heretoore prisoners have had to depend on riends or relatives for stamps; special etters to be provided for inmates, whether or not they have stamps to their redit, in unusual cases such as men going up for parole or death or when here is serious illness in their families; noney received by prisoners may be expended whether or not the name and address of the sender is known, the warden recognizing that fictitious name and address would evade the former rule anyway; sweaters of prison gray and shoes from outside may be received—his saving money to the State as well as promoting the health and comfort of he inmates; no doubling up in cells when it can be avoided, except in cases of father and sons or brothers; dormitory places to be given first to men who are diseased or crippled; lights until 10 nstead of 9:30 p. m.; and exhaust fan o remove floating lint and dust in the nattress shop.

The most important request granted nvolves self-discipline. The executive committee of the brotherhood is to sit as a court examining all minor cases of discipline and determining the nature and extent of penalties to be inflicted. Appeal to the warden's court may be made either by the inmate whom it is proposed to discipline or by the prison officer appointed by the warden to be present at the hearings.

The two requests not granted, but which are under consideration, are that screens be removed from the visiting room and that Sunday newspapers be given to inmates. Obvious objections can be made to the former; the latter would involve difficulty in distribution owing to the bulk of the papers.—Extracts from "The Survey."

THE SERVICE OF SYMPATHY.

It is only one who has a large fund of sympathy who can write letters to people in difficulty and say the right thing in the right way. Dr. J. R. Miller performed this task to perfection, as we can see from the small collection of his letters gathered together in a recent volume entitled INTIMATE LETTERS ON PERSONAL PROBLEMS. He deals with every conceivable subject bearing on practical life. The Anxieties of the Toiler, How to Get Along with Others, Doubts and Doubters, Prayer Problems, Young People's Problems, Questions About Marriage, Anxieties of Mothers, Comfort for the Bereaved, are among the subjects on which he writes effectively. Here are a few sentences from a letter on "Mastering the Blues":

"Now I want you to be brave enough to undertake a pretty serious piece of work. You have got to change the direction of your thoughts, your feelings, your moods, your words. If they are allowed to run as you have been letting them run for a good while, you will always be a gloomy sort of person, without any enthusiasm, with poor health, or at least health which you imagine to be poor. For our imagination, just like our thoughts, forms grooves and runs in them. What I want you to do is to begin the minute you read this letter to tear your thoughts away from these dark lines, these gloomy tangles, these hopeless things, and get them to going in the bright ways, happy ways, into rippling song and cheery laughter. It is not hard to do this for one minute when somebody is talking to you. You know very well, too, at that time that the thing you are doing that moment is just what you ought to do all the time. What I want you to undertake to do is to say that you will positively and persistently and unalterably turn away from everything dark and gloomy and cheerless for, we will say, a few months to begin with. That is, till the first of October next you are going to turn yourself into new channels altogether. You are going to turn your eyes toward the hills, the blue skies, and refuse ever to let them drop again to the ground. You are going to keep your thoughts up—not thinking once about yourself, not allowing yourself to brood for one minute about something you had, or think you had, yesterday or last month. You are going to resolve that you will not allow yourself to speak a single discouraging or cheerless or pessimistic word, but you are going to talk only brightly, cheerfully, bravely, happily."

PSYCHOPATHIC LABORATORY FOR A CRIMINAL COURT.

The new psychopathic laboratory of the Chicago Municipal Court was opened May 1st, with Dr. W. J. Hickson in charge. Persons charged with offenses who act or look suspiciously are sent to the laboratory and there receive the most thorough tests physically and psychologically to determine their intellectual rating, if abnormal, and to learn their physical condition. The intention is to get light upon the accountability of the subjects to criminal law and to ascertain what form of sentence will be best suited to protect society. In view of the strides made by psychology in recent years, it is inevitable that criminal courts will have increased responsibilities in the future, and it is the belief of Judge Olson and his colleagues that they will have to come to rely more and more upon the findings of expert psychologists. It is a new science in this country, but in France, Germany, and Switzerland it has reached a state of standardization so that results are said to be dependable. It has brought about there a classification of defectives from idiocy to normality. Information about it comes to illuminate the way at a time when we were learning that a considerable share of offenders are "feeble-minded," as well as a large proportion of society's dependents.—The Living Church.

The Rev. J. D. Cummins, rector of St. Stephen's Church, Newport, Ore., has resigned and will become curate in St. Paul's Chapel, New York City, the Rev. W. M. Geer, Vicar.

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Missionary Reports

One kindly critic says: "Reports of the Board of Missions are only statistics and figures—dry as dust—no one listens to them." Another says: "Why don't the Board tell what is done with the money that we are constantly called upon to give? How is it spent? Is it worth while raising so much?"

Perhaps the reports do seem like rather dry reading, but let us analyze the ones presented to the Convention that has just adjourned.

If you will study the following table you will learn that the Missions in the Diocese report 1679 Communicants, or about one-ninth of the total number in the Diocese.

	Communicants	Baptized	Confirmed	Services	Celebrations
Convocation of San Francisco	612	49	60	1,039	30
Convocation of San Jose	503	39	24	932	28
Cathedral Staff—					
Institutional	374	79	27	398	20
Racial	190	43	60	245	24
	1,679	210	171	2,614	1,03

but you will also find that in these Missions 210 were baptized, about one-fourth of the total number reported for the year, and 171 confirmed, or a little less than one-fifth of all that the Bishop confirmed in the year 1914.

These Missions were apportioned for work of Church Extension and General Missions a total of $1,148.75; they paid $1,150.46. If the parishes in the Diocese had done as well the Board would have had no deficit but in its place a balance of nearly $2,500.00 to begin the new year with.

Moreover, it should always be remembered that the Missions are feeders to the parishes—nearly every one of the latter have among their best workers, in their Vestries, Guilds, Sunday Schools, Choirs, Branches of the Woman's Auxiliary—delegates to the Convention and House of Churchwomen—men and women who were baptized and confirmed in some of our Missions.

The following table shows that the members of the Missions gave directly toward the support of the Missionaries $15,479.31 and what other moneys were given for the work:

FINANCIAL STATEMENT.

Receipts.

	Offerings and Pledges	Donations	Loans	Total
Convocation of San Francisco	$ 5,828.01	$ 897.26	$ 1,750.00	$ 6,725.27
Convocation of San Jose	4,742.37	4,045.00	.....	10,537.37
Cathedral Staff—				
Institutional	4,059.47	4,752.70	5,350.00	13,437.23
Racial	849.46	1,451.99	4,500.00	7,526.39
	$15,479.31	$11,146.95	$11,600.00	$38,336.26
Board of Missions				$ 7,200.00
				$45,426.26
Reported as received and expended by Treasurers of Missions over and above remittances to this office				4,738.74
				$50,165.00

but if you will study the table carefully you will find that they gave also $4,738.74 for their current expenses and if the donations could be segregated, at least $4,200 was given by members of the Missions—a total of $24,418—an average of $14.50 to each communicant—not a very large sum—but, Mr. Critic, take your own parochial report and figure it out and see how the two compare.

How has the money been spent? Take a third table:

Expenditures.

	Salaries	Traveling Exp.	Supplies	Property and Imp't	Total
Convocation of San Francisco	$ 7,070.00	$ 459.95	$25.00	$ 2,131.45	$ 9,686.40
Convocation of San Jose	6,695.00	1,077.53	20.00	6,869.00	13,661.53
Cathedral Staff—					
Institutional Work	4,215.00	.....	15.00	9,161.11	13,391.11
Racial Work	3,460.00	60.00	10.85	5,156.37	8,687.22
	$21,440.00	$1,597.48	$70.85	$23,317.93	$45,426.26

Notice that the Missions gave in pledges and offerings $15,479.00; the Board of Missions, $7,200.00. Total, $22,679.00. There was paid for salaries $21,440.00; for traveling expenses, $1,597.00. Total, $23,037.00. In other words, not only did every dollar given by the Missions and the Board for the work of Church Extension go to the salaries and traveling expenses of the Missionaries, but $358.00 more.

Taken altogether, when the financial situation is considered, the year 1914 was a remarkable one. Not only was the amount raised and expended for salaries and traveling expenses largely in excess of that of the year before, but during it the Canon Kip Memorial Mission and Day Nursery, the St. Andrew's Inn and Christ Church, Los Altos, were built, the property of the Oakland Chinese Mission purchased and substantial improvements and additions were made in many Missions—the whole representing a value of $47,739.66. Honestly, Mr. Critic, are figures so very dry after all? And are Missionary reports altogether lacking in interest?

THE BISHOP'S HOUSE.

December 29, 1914.

The Bishop has taken order for the Ordination and Consecration of the Rev. Paul Matthews, Bishop-elect of the Diocese of New Jersey, as follows:

Time: Festival of Conversion of St. Paul, Monday, January 25, 1915.

Place: St. Mary's Church, Burlington, New Jersey.

Consecrators: The Bishop of Southern Ohio (Vincent) presiding; The Bishop of Ohio (Anderson); The Bishop of Nebraska (Williams).

Presenters: The Bishop of Indianapolis (Francis); The Bishop of Pennsylvania (Rhinelandt).

Preacher: The Bishop of Western Michigan (McCormick).

Attending Presbyters: Rev. Irving P. Johnson, D. D.; Rev. F. F. Kramer, D. D.

Master of Ceremonies: Rev. Chas. Smith Lewis.

DANIEL S. TUTTLE,
Presiding Bishop.

January 11, 1915.

The Presiding Bishop has taken order for the Ordination and Consecration of The Rev. Herman Page, D. D., Bishop-elect of the Missionary District of Spokane, as follows:

Time: Thursday, January 28, 1915.

Place: St. Paul's Church, Chicago, Illinois.

Consecrators: The Presiding Bishop; Bishop Wells; The Bishop of Chicago.

Presenters: The Bishop of Indianapolis; Bishop Toll.

Attending Presbyters: Rev. E. S. Rousmaniere, D. D.; Rev. G. W. Laidlaw.

Master of Ceremonies: Rev. Luther Pardee.

DANIEL S. TUTTLE,
Presiding Bishop.

HOW TO HELP THE STRICKEN LITTLE SISTER OF THE WORLD.

All the people left in Belgium—seven million women, children and old men—are facing starvation. Their German conquerors will not or cannot feed them. The allies will not or cannot feed them. America alone is trying to keep them alive this winter.

The Commission for Relief in Belgium, which is the only channel through which food is transmitted to the suffering land, has worked out with the postoffice department and with the express companies a plan whereby any one who is willing to eat a little less this winter in order that some Belgian woman or child may live, can contribute his gift of food. Only imperishable foods, of course, can be handled; for example—beans, canned salmon, rolled oats, yellow corn meal, dried peas, granulated sugar, prunes, wheat flour, salt, etc. Belgium wants any kind of food, however, that will stand ocean transportation. Belgium also wants clothing and blankets. If the giver wishes it, the money expended for parcel post stamps or for expressage will be returned to him.

Detailed directions for sending these packages and for obtaining the refund money will be given upon application at any post office or express office in the United States, or at the office of The Commission for Relief in Belgium, 71 Broadway, New York City.

THE CHURCH DIVINITY SCHOOL OF THE PACIFIC.

The Church Divinity School of the Pacific is located at San Francisco. It was founded twenty-one years ago by Bishop Nichols and has over sixty Alumni, working in fifteen fields at home and abroad.

During the present year there are enrolled sixteen students representing Spokane, Olympia, Sacramento, California, San Joaquin, Los Angeles, New Mexico, Honolulu, China, Korea and Japan.

In addition to the usual Seminary courses there is opportunity to arrange for elective courses of advanced study at the University of California and Leland Stanford Jr. University, when desired.

The school is housed in the George Wm. Gibbs Memorial Hall in the Cathedral Close.

Guarding the time needed for studies and recreation, practical training in actual city work—San Francisco affording phases of educational and sociological, as well as missionary needs—and in country missionary work will be furnished.

Any inquiries touching the Divinity School can be addressed to the Vice-Dean, the Rev. Prof. J. O. Lincoln, 1051 Taylor street, San Francisco, Cal.

DEACONESS TRAINING SCHOOL OF THE PACIFIC.

The Deaconess Training School of the Pacific is located at Berkeley, California. It was founded in 1907 to meet an immediate local need; but, although growing slowly, it has demonstrated that there is a place on the Pacific Coast for a training school for women workers in the Church as well as for those who are purposing to enter the ministry of Deaconesses. The School provides the regular courses in Biblical and other religious knowledge and training in the practical work of the ministry. Its location adjoining the University of California enables the School and its students to take advantage of the large library and lecture facilities of the University.

The School is now buying its own house (St. Margaret's) and has recently erected adjoining the school house a house for University women. At present twelve college students are rooming there and find a congenial home at the School. The Bishops of the VIII Province are the official "Visitors" of the School and the Bishop of California its President.

Information and circulars may be obtained from Deaconess Hodgkin, St. Margaret's House, 2629 Haste street, or from the Warden, the Rev. E. L. Parsons, 2532 Durant avenue, Berkeley, Cal.

THE CORRESPONDENCE SCHOOL.

The Correspondence Department of the Church Divinity School was organized under the direction of the Bishop of California, that the services and resources of the Divinity School might be extended to those desirous of the higher religious education and unable to get it elsewhere. It is intended for Sunday School teachers and workers, lay readers, men of the Brotherhood of St. Andrew, Daughters of the King, and others who are interested in the history and work of the Church.

From its inception the Correspondence Department has been in close touch with the General Board of Religious Education, and has received the encouragement and support of that Board. The courses offered by the School are those set forth by the General Board of Religious Education, and the material used in the lessons is that furnished by the Board.

Requests for further information may be sent to the Rev. Herbert H. Powell, D. D., 1051 Taylor street, San Francisco, Cal.

Resident Clergy List of Diocese of California.

Bishop.

Rt. Rev. William Ford Nichols, D.D., 1215 Sacramento St., S. F.

Clergy.

Rev. Alexander Allen, 310 Park View Ave., Oakland.
Rev. W. W. Anderson, Irvington.
Rev. John Bakewell, D.D., 2831 Telegraph Ave., Oakland.
Rev. E. H. Benson, 120 Julian Ave., S. F.
Rev. W. M. Bours, 1215 Sacramento St.,
Rev. W. A. Brewer, Burlingame.
Rev. E. T. Brown, 81 Second St., San Jose.
Rev. Walter H. Cambridge, 16 Baldwin Ave., San Mateo.
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Rev. F. W. Clampett, D. D., 1941 Clay St.,
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Rev. D. C. Gardner, Stanford University.
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Rev. W. R. Jenvey, D. D., 82 Mesa Ave., Piedmont.
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The Pacific Churchman

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Editorial

Conventional Conventions.

To say that any given Convention was "just conventional" is somehow to condemn it "with faint praise." And perhaps there is only too much justification for this "rut" meaning of Conventional in the way sedate Church Conventions may make their records by simply running in ruts. If ever the wind - up - the - Diocesan - Clock - for-another - year theory dominates and the face of progress shows that the long-hand is duly marking minutes and the short-hand marking hours and all "marking time," and that is all there is to it, then the worth-while of a Convention so "Conventional" may well be open to question, and evoke comments that "without sneering teach the rest to sneer."

Is Convention Machinery Destined For the Scrap Heap.

But Conventions are just what we make them and if they ever fall into disrepute for any lack of efficiency the "floor" is the very best and freest place for getting them out of ruts. Indeed the road building of our great highways in recent years is suggestive. The smooth-surfacing for the automobile is a real anti-rut process for the road bed. But with it must go the alert constant attention to business of the many drivers. Even horse-sense does not count. And so any one who wishes Conventions to get somewhere, and has the privileges and responsibilities of a representative in any given Convention is bound to do his part to improve the floor and take his hand at the wheel to duly qualify as competent to condemn Conventions *in toto* and to consign their machinery to a hopeless scrap-heap.

Conventions Should Be After the Model of the Year.

Of course no one thinks of it all exactly in that way. But no doubt in a good many minds Conventions could accomplish more than they do. And there is ever room for improvement and the study of economies of time and perspective of values in measures and debates. No one would wish them to become "Talkfests" much as he might like discussion. No one would wish them to emulate in passing enthusiasms that enterprising individual whose

> "Wife took in sewing to keep things agoing
> While he superintended the world!"

however much to be desired is the touch of Conventions with contemporary life and progress. No one would wish a Convention to try to cover the whole ground of Church Faith and Order however sturdily he might desire to have it leave its impress upon a Diocese or a Community. To have a motor car fitted with all the improvements for a current year is not to be seized with a desire to make it over into an aeroplane.

Prayer Book Standards for Conventions.

All of this brings us to the simple question, What are the objects of a Convention? What are Conventions for? And we can all agree upon them as they are so clearly stated in the Prayer for Conventions in the Prayer Book. There we pray that God will so "direct, sanctify, and govern us in our work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down of the kingdom of sin, Satan, and death." Necessarily couched in general terms and adapted from the concluding paragraph of the second part of the old Homily for Whitsunday, the real results a Convention should produce are clearly identified and clarified in the prayer. The gauge of the worth-while of a Convention is its promotion of the old Evangel of Jesus Christ. The real tests of its keeping to its proper efficiency in all its various spheres of action lie in its contribution to the winning power of our work for Christ. And the nearer any Convention can come to the realization of that as an animating purpose in all its members and in all its enactments, the more truly will all who attend it feel that it is good for them to be there.

The Sixty-fifth Convention of the Diocese of California.

This February issue of the Pacific Churchman has been held back in order to give some account in another column of the week of the Convention of the Diocese of California just adjourned. That the week has been a profitable one for the Diocese and has justified itself we believe those who attended the meetings of the Convention, the House of Churchwomen, the Woman's Auxiliary in the Diocese and other allied functions will readily affirm. There is manifest a progressive realization of a forecast made in the Conventions of 1897 and 1898 for the possibility of such a week on devotional, business, forensic, social and institutional lines. In attendance, in spirit and in accomplishment we believe those who were present felt that it was good for them to be there. Nothing striking was done, nothing to give occasion to "scare-heads" in the daily press, but the true energizing of that power of the Kingdom of God which "cometh not with observation" was in evidence not only in the great missionary meeting which tested the capacity of the Cathedral on Tuesday evening, but in many other realizations. It was a pleasure and a profit to have Bishop Gailor of Tennessee with us and to hear his stalwart messages. The business sessions, much expedited by the Committee on the Dispatch of Business, were characterized by sustained attention to "things that matter." Important as are constitutional and canonical improvements from time to time, even that was reduced to a minimum and it was a rare occurrence to have the Committee on Canons with absolutely no new matter to report, leaving the docket clear for other timely measures noted in the report elsewhere. And an incidental feature of the week was the deepening of the true Cathedral sense, that acting and thinking Cathedralwise, the appreciation of the common ground and of the organic center for healthy Diocesan life. Any Cathedral statutes count for little without that interpretation into action. Young and old in the Diocese are coming to regard the Cathedral and its precincts, that which was stated in a previous Convention as an aspiration "as their common possession and common hearthstone pride, the central Parish of every parishioner loyal to his own immediate Altar, the Sanctuary in solidarity for every priest and pastor."

W. F. N.

Diocese of California

Bishop's Appointments, 1915.

FEBRUARY.

10.—Evening, Lecture, Berkeley.
14.—Quinquagesima Sunday. A. M., St. James, San Francisco. Evening, Church of the Incarnation, San Francisco.
15.—A. M., Pre-Lenten Address *ad clerum*, Cathedral.
Evening, Lecture, San Francisco.
17.—Ash Wednesday, Cathedral.
21.—I. Sunday in Lent. A. M., St. Peter's, San Francisco. Evening, Sausalito.
28.—II. Sunday in Lent. A. M., Watsonville. Evening, Salinas.

The Bishop will give a Pre-Lenten address to the clergy on Monday, February 15th at 10:30 a. m., in Grace Cathedral.

A number of the Lay Readers of the Diocese have not sent in their licenses for renewal. The Bishop requests that they be sent at once to Archdeacon Emery, 1215 Sacramento street, San Francisco.

The Rev. Ernest Bradley has resigned the rectorship of the Church of the Incarnation, Santa Rosa, and accepted St. John the Evangelist, San Francisco, succeeding Rev. E. H. Benson, who retires on account of ill health and resides on his ranch near Ukiah.

Any one willing to mail Church papers or magazines regularly each week or month to clergymen or Church workers, please communicate with Mrs. F. H. Church, 1051 Taylor Street, and addresses will be furnished. Many of the clergy and missionaries are unable to subscribe for Church papers, etc., and few people care to keep them after being read. Pass them on.

From April 25 to May 2 inclusive, Archdeacon Webber will hold a Mission in Santa Cruz. With the possible exception of some of the Priests of the Order of the Holy Cross, Fr. Webber is the most famous evangelical speaker, teacher, and lecturer in the American Church. His coming will mean a very great deal. Details of the times, places, subjects, etc., of the Mission services will be given later.

Many of the clergy while taking a vacation from parish work, find it no tax on their strength to take one or two services on a Sunday in another church and thus are enabled by the honorarium to have an entire change of scene which might not otherwise be effected.

Others are able to arrange a change of parishes and rectories for one or more months,

If the clergy care to do so, they may communicate their wishes to the Bureau of Information and Supply, who will be glad to serve them in this as in all other matters.

Already there is registered a desire for an exchange of a church and rectory in a delightful locality for one or two months —one service on Sunday.

ALL SAINTS' CHURCH, CARMEL-BY-THE-SEA.

The church at Carmel-by-the-Sea is the outgrowth of the efforts of a little band of devoted women from overseas, homesick and longing for a church home. It might almost be called "The Wanderer's Church," for it has ministered especially to the needs of those, who, in search of rest and recreation, have wandered into this lovely village for a day, a week or a month, and have found within the walls of All Saints Church, peace and refreshment.

The Woman's Guild was organized by Mrs. Dora Wingate and her sister, Miss Mabel Thompson of Hull, England, and it was loyally supported by the Carmel women. In May, 1912, the Guild held a meeting presided over by Arch-Deacon Emery, and it was voted to build a church in Carmel. A building committee was appointed with Rev. E. Molony of Pacific Grove, president, Mrs. Dora Wingate, treasurer, Mr. William Overstreet, secretary.

All Saint's Church, Carmel-by-the-Sea.

Through the generosity of the Carmel Development Company, an excellent lot was secured for $100, Mr. Albert Cauldwell of San Francisco offered his services as architect, and the committee, with the enthusiastic help of the Guild members began to raise a building fund. Both church and fund grew rapidly and the first service was held on Christmas Day, 1913, the Rev. Charles Gardner, chaplain of Stanford University, officiating.

In July, 1913, the church building and furnishings had been completely paid for and it was dedicated by Bishop Nichols.

The interior of the church is simple and dignified, the furnishings are of redwood, the windows of amber hued art glass, and the hangings of dull bronze. There have been many gifts to the church, among them burses and linens by Rev. E. Ealand, who was associated with the earliest plans for the church, altar desk from Mr. T. G. Goodacre, redwood altar given by Mr. G. Reamer, alms basin by Mrs. Harris of Fresno, embroidered set of altar linen, Miss Hilda Thompson, Hull, England; church bell, S. P. R. R., through Mr. Rhoades; chancel chair, stools, and altar vases, Mrs. Dora Wingate; altar cross, Mrs. H. T. White; Bible and Prayer Book, Mr. and Mrs. Goward, British Columbia; Communion set, Mrs. E. Stevenson, B. C.; baptismal font, Mrs. Weihe, Oakland and Mrs. Alice Beach, Portland, Oregon; service books and candlesticks, Mr. Albert Cauldwell; lectern, Trinity Church (San Jose) Guild, through Mrs. Charles Clark; organ, through the efforts of Mr. Wm. Overstreet. Lights, vestry furnishings and altar linens have been added from time to time by the members of the Woman's Guild.

During the first year of the church's existence, services were held with three exceptions, every Sunday in the calendar. It was due to the unfailing attention of Arch-Deacon Emery, that All Saints was thus systematically supplied with a clergyman or lay reader.

Bishop Nichols placed Rev. D. C. Gardner, dean of the Convocation of San José, in special charge of the mission and he has been most helpful, generously giving his services whenever he comes to his Carmel home on spring and winter vacations.

In the spring of 1914, Rev. M. Mollineaux of the Seaman's Institute, conducted the services during his month's vacation in Carmel, and through July and August, Rev. Leslie Learned of Pasadena held the services. In the autumn, Rev. A. W. Darwall was placed in charge of the churches at Monterey, Del Monte, and Carmel-by-the-Sea, and All Saints rejoices in a permanent clergyman. Holy Communion is administered on the second Sunday in the month, the other services are held at four o'clock in the afternoon.

One of the many pleasant memories of the little church by the sea, will be the friendly group gathered in front of the church after service to watch the sun set in its marvelous radiance; the pine tree boles, the waters of the bay, the faces of the congregation lighted and glorified by its transplendency.

The present officers of the church are Mr. William Overstreet, secretary; Mr. E. A. Walker, treasurer; Mr. William Greer Harrison, warden.

EUNICE T. GRAY.

An Open Letter to Men

In Lent, 1914, for six successive Thursday evenings, there met in the Church House, Philadelphia, a Mission Study Class on China, consisting of fourteen men chosen one from each of fourteen Parishes in the Diocese of Pennsylvania, under the leadership of Dr. W. H. Jefferys, Medical Missionary of the District of Shanghai. The spirit of prayer dominated each meeting. The power and privilege of prayer was increasingly realized and emphasized. The following letter is as pure an instance of a compelling and spontaneous spiritual impulse as I have ever known. These men speak to their fellow men of their experience, because they cannot keep silent. May God greatly bless their utterance to the extension of His Kingdom.

PHILIP M. RHINELANDER,
Bishop of Pennsylvania.
Church House, Philadelphia.

To All Christian Laymen in the Diocese of Pennsylvania.

Our Fellow and Friend:—This letter is to you individually, whoever you may be who will receive it, whatever the stage of your Christian progression, whatever your worldly condition without any exception whatever, whether you be old or young in years or in service, whether you be strong in faith or in any degree otherwise—We greet you in Christ's most holy Name.

After many years during which the manhood of Christendom has deliberately shirked its spiritual privileges and allowed itself to be fairly dragged into God's presence by the humbler and more perfect faith of womanhood, from which also we have thought to purchase trophies picked up on many a spiritual battlefield; there are advancing signs from many sources and from far and wide, that there is soon to be a sincere, and, we trust, an utterly humbled spiritual awakening among men, when every man shall face the fact that service by proxy is not good enough, that Jesus despises lukewarm things and that each living man must answer for himself Pilate's tragic question—"What shall I do then with Jesus, which is called Christ?" Shall I crucify Him? Shall I wash my hands of Him? Or, shall I stand with Him?

Many have felt already the power of this awakening and many are already seeking more or less blindly the object of their heart's desire and longing, or striving somehow to find if there be indeed a supreme prize of human living, and if so, where through earth and heaven may they hope to find it. "Behold, I stand at the door, and knock: if *any man* hear my voice, and *open the door*, I will come in to him, and will sup with him, and he with me."

We believe that it is the supreme prize of human living, to come with joy into the friendship and following of the Incomparable Jesus. We believe that our religion has become stilted, inadequate, unfilled, because we have failed to reach its vital reality, Jesus Himself. We have often asked ourselves why it is that our abounding opportunities for both worship and service are literally begrudged of our time, instead of being events, opportunities, gladly welcomed. Have you too asked yourself why it is that the mission of the church is only thought of financially and provincially? And have you too longed infinitely that some power, or thing, or thought might so infuse your being that you would somehow overflow with the very spirit of sacrifice, something that would lift you high above the ashes of your smaller self and make your own life greatly worth the living? We believe that this is the soul's longing after God, and we do believe that Jesus is the Answer, that Jesus is the Way. We believe that a man's heart may touch the heart of Jesus in intimate fellowship, and that this knowledge of Him is the vitality of the deepest faith, the utmost joy of service, the supreme prize of earth and the basis of life eternal; *the realization of the living presence and intimate companionship of the Living Jesus.*

And so we have written this letter to laymen, dominated by the conviction of the imperative need in the faith of us men, of a far truer approach and understanding of this Living Christ who can be our own for the opening of the door. As we must make ourselves constantly attentive and present to our other friends, so must we open the door of our living presence and welcome to Him, that He may come in and abide with us always.

For we must every one of us know that religion is not the going to church because it is socially and ethically the proper thing to do and because the majority of good men unite in upholding the worship of God congregationally. No, real religion is that growing love-life of God Himself in men, absorbing completly until our very wills are His alone. That is our truest liberty. That is the perfect freedom of the fellowship of Jesus, our Friend and Brother.

As we close this letter, we do so with our hearts full of prayer that it may commend itself to you, as the words of common men who have been profoundly moved in their mission study; and who are convinced that this instrument, "the Mission Study Class," may become for men a source of vital power and of deepening spiritual understanding and desire to serve by all means. And this again is in the nature of things, for it is a personal seeking, an opening of the door to Him, a study of the matters that must be of deep and special interest to the Master Himself, the affairs of the progress and welfare of His Kingdom of Love beyond all understanding.

In His love, your friends,
WM. H. JEFFERYS,
And fourteen members of the Class.

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The Eighth Province

DIOCESE OF OREGON.

Rt. Rev. Walter D. Sumner, D. D., Bishop.

The Rt. Rev. Dr. Walter T. Sumner preached for the first time in his Diocese in Trinity Church, Portland, January 24th, to a congregation numbering more than 1500. His text, "He loveth our Nation and hath built us a Synagogue," led to answering the question, "How do we measure our efficiency in citizenship?" By knowledge; by loyalty; by action; by giving of our time, our interest, ourselves. He urged especially the needs of St. Helen's Hall, recently destroyed by fire of $35,000, and of the Good Samaritan Hospital of $100,000. He also said:

"Last September when you called me to Oregon to be your Bishop, I did not look into statistics on the Diocese. I went with the Bishop of Chicago out into the woods, away from all distracting influences, to think and to pray, and at the end of a week we decided that the call had really come, and I made up my mind to come. This is an office that no man should seek, and that no man should decline, without just reason.

"For your interest in the little children, I make a special plea. I want every parish house to echo with the happy voices of the boys and girls. I want you to give of yourselves, your time, talents and services. The Church is crying for workers everywhere. Social service, friendly visiting—all these things are good, but often the best social service work is done right in our own homes and in our Church.

"The man or woman who would be a power of strength and who would stand up against civic, social and personal unrighteousness, the man who would advance the cause of God and His Kingdom in this world, will be like the centurion who loveth his nation and buildeth the Church of God."—Oregonian.

DISTRICT OF NEVADA.

Rt. Rev. George C. Hunting, D. D., Bishop.

A beautiful set of robes has been presented to Bishop Hunting by friends in California.

The ladies of Trinity Church, Reno, arranged a reception for Bishop and Mrs. Hunting on Thursday, January 21, which was attended by a large number of people.

The Rev. Leland H. Tracy, for several years missionary in Chihuahua and Guadalajara, Mexico, has consented to take charge of St. Mark's, Tonopah, and St. John's, Goldfield. He will begin his work the first Sunday in February. He will also have the care of the missions at Round Mountain and Manhattan, visiting them each month when there is a fifth Sunday.

Plans are under way to erect memorials to the Rt. Rev. Henry D. Robinson, D. D., late Bishop of Nevada, and to the Rt. Rev. Franklin S. Spalding, D. D., Provisional Bishop of Nevada at the time of his death. It is desired to erect a Bishop's House in Reno as a memorial to Bishop Robinson. To Bishop Spalding, it is planned to erect a rectory on the Pyramid Lake Indian Reservation. This mission has labored under exceptional disadvantage for the past few years, on account of the fact that there has been no house for the missionary. The Rev. Kendall Severance, who has had charge for three years past, was compelled to give up the work this winter because of the fact that he had no place to live. For three winters he has lived in a tent, part of the time having his mother with him. This work among the Indians is very promising, and it ought not to suffer for want of a home for the missionary.

The children of St. Peter's Sunday School, Carson City, illustrated the Spreading of the Gospel Light at a Candle Service on Sunday evening, January 17. This service was in connection with the Thanksgiving Service arranged by the Board of Missions for Sunday Schools. After the hymn, "Christ for the World We Sing," the church was darkened, and a single light burned in the chancel. From this, candles were lighted for the twelve Apostles and St. Paul, and then for the great missionary leaders of the past nineteen hundred years, the lighted candles being carried farther and farther down the length of the dark church. As each child lighted a candle, he gave the name of the missionary and the country in which he first preached the Gospel.

DISTRICT OF SPOKANE.

Rt. Rev. Herman Page, D. D., Bishop.

Too many dances on Saturday night are pointed to as a growing menace by Dean W. C. Hicks of All Saints' Episcopal Cathedral. In his annual report, first made public in last week's issue of the Cathedral Chimes, Dean Hicks says:

"It is a matter of profound regret that Saturday night is now so generally given up to dances and social features, the effect of which is to so exhaust the body that there is neither the physical inclination nor the spiritual desire to arouse one's self for the worship of Sunday. It is too evident that these things are planned for Saturday night with the idea that the participants have Sunday to rest up in. **It is a case of pure theft; it is stealing God's day, and it is putting all days before this one.**

"There are many men and women of this congregation who are in a measure responsible for this. Many of our most influential men and women are members of these clubs and organizations and for the sake of the Church and morals and religion it is their duty to lift up their voice in protest against this invasion of Sunday, commencing, as it does, on Saturday, and of the rights of Christian worship.

"Then there are many others who patronize these places and parties and, while they may solemnly resolve as a concession to their conscience that they will be in Church next morning, we are sure in advance that nine out of ten of them will not keep their promise and that when the bell rings for worship they will be turning over in their beds, rubbing their drowsy eyes, asking what time of the day it is."—Spokesman-Review.

The above applies also to San Francisco and we urge Church poeple to inaugurate a reform in this matter.

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, D. D., Bishop.

The Bishop moved into the Episcopal residence, Peralta Way, Fresno, on January 1st and is now making his annual visitations. Sunday, January 3rd, he spent with Canon Rhames visiting the missions of Fresno county at Clovis and Sanger. There were three baptisms at Clovis at the morning service. The Advent offerings were presented at each place, being $3.26 at Clovis and $3.00 at Sanger.

As a result of the lectures given by Rev. Thomas Parker Boyd of San Francisco, at St. James' Pro-Cathedral during Advent, the Dean, Rev. G. R. E. MacDonald, has formed an Emmanuel Class which meets on Monday evenings. There is considerable interest shown in this movement.

The Cathedral choir gave Stewart's Oratorio of "The Nativity" on Sunday evening, January 10th, under the direction of J. B. Warburton, Mus. Doc. There was a large congregation.

St. John's, Porterville, gave a reception to Bishop and Mrs. Sanford on Friday evening, January 15th. St. John's is a growing mission in one of the best towns of the San Joaquin Valley. It is under the spiritual care of Rev. L. A. Wood, Secretary of the District.

St. James' League, the young people's society of St. James' Pro-Cathedral, is progressing this winter, holding meetings regularly every Sunday evening at 6:30 o'clock. Interesting programs are provided and socials are held once a month.

The Bishop announces his visitations for 1915 as follows:

Lodi.

February

7.—Sexagesima. A. M., Christ, Coalinga.
14.—Quinquagesima. A. M., St. Paul's, Modesto. P. M., Turlock.
21.—I Sunday in Lent. Bishop.
28.—II Sunday in Lent. A. M., Trinity, Madera. P. M., St. Thomas', Raymond.

March

7.—III Sunday in Lent. A. M., Good Shepherd, Reedley. P. M., Dinuba.
14.—IV Sunday in Lent. A. M., St. Mark's, Clovis. P. M., Redeemer, Sanger.
21.—V Sunday in Lent. P. M., Trinity, Randsburg.
28.—Palm Sunday. A. M., St. Luke's, Selma. P. M., St. Michael's, Fowler.

April

4.—Easter Day. Pro-Cathedral, Fresno.
11.—I Sunday after Easter. St. Matthias', Oakdale.
18.—II Sunday after Easter. A. M., St. Luke's, Merced. P. M., St. Mark's, Livingston.
25.—III Sunday after Easter. St. Paul's, Bakersfield.

May

2.—IV Sunday after Easter. A. M., Christ, Fresno Flats. P. M., Coarse Gold. Evening, O'Neals.
16.—Sunday after Ascension. The Saviour, Hanford.
18.—Convocation. St. Paul's, Bakersfield.
23.—Whitsunday. A. M., St. Paul's, Visalia. P. M., St. John's, Tulare.
30.—Trinity Sunday. A. M., St. James', Sonora. P. M., St. Michael's, Tuolumne.

Notes

1. The official visitation of the Bishop is the regular time for administering Confirmation, but special Confirmations may be arranged for at any time by appointment.

2. The offering at a visitation shall be for the Missionary Fund.

3. The Bishop desires upon the occasion of his visit to inspect the Parish Register and the Record of Services and the books of the Treasurer of the Mission.

Missionary Notes

A simultaneous canvass of the churches in Charleston, S. C., in November, resulted in doubling the contributions to domestic and foreign missions, and greatly increased gifts to the local support of the parishes themselves.

A little Igorot boy who ten years ago was a cheerful, smiling, brown-skined savage, is now a young Christian man with a knowledge of affairs and the manners of a gentleman, studying in Manila to fit himself to becoming a physician among his own people. Such are the changes wrought by missions!

The Rev. J. B. Johnson, until recently private secretary to the Bishop of Vermont, died December 20th in the Isle of Pines, Cuba. For two years he has been rendering missionary service there without compensation. He was stricken in the night and found dead in his bed. By his courteous and self-denying labors he endeared himself to all who knew him, and his death will be severely felt.

The Lenten Offering number of The Spirit of Missions, usually known as the Children's Number, has appeared and is one of the most attractive and interesting which has been put forth during all the fourteen years that this special edition has been published. It should have a large sale. The children of the Sunday Schools are allowed to keep half of the proceeds of the sales on all new subscriptions which they take to go toward the Lenten Offering.

On January 12th in the Cathedral of St. John-the-Divine, New York, Archdeacon Hiram R. Hulse was consecrated as Bishop of Cuba, in succession to the Right Rev. Dr. Knight, resigned. The Consecrators were the Bishops of New York, Newark, and Bishop Knight. The great cathedral was well filled with friends and well-wishers of the Archdeacon. Bishop Hulse is a comparatively young man of much experience and ability. He will shortly sail for Havana to take up his work.

The report of the treasurer up to January 1st proves the determination of the Church to stand back of the work which she has undertaken. There is, from all sources, a slight increase over the giving of last year. The amount (some $1,500) is of course neglible, but the fact that there is an increase, however slight, is important.

Beyond doubt there are deep searchings of heart among Christian people today. Never has there been a more honest desire to see the right and to do it, and a greater willingness to make sacrifices for what is right. With relief and thanksgiving the mission boards of this country and of Great Britain are acknowledging the faithful backing which they are receiving from their several constituencies. There is hope that it will continue, and increase as it must certainly do if the interests of the Kingdom are not to suffer amid the clash of arms.

Bishop Brewer of Montana has very generously offered to give the Board of Missions three months, from about the middle of January to the middle of April, for speaking on behalf of the general missionary work of the Church. He will make no special appeals for Montana, or for any other field. Everything that he does will therefore be a direct help to the clergy and congregations in their endeavor to give the full amount of their apportionments.

Bishop Brewer is generally known as the father of the apportionment plan; he is an effective speaker, and his long experience in the domestic mission field enables him to tell graphically what has been done and what still needs to be done.

For many months negotiations have been under way to secure a proper site for St. Mary's School, Shanghai, and to remove it from the grounds on which St. John's University is located. This has at last been done and an attractive site, containing ten acres has been obtained for $26,000, which is only a little over half what it was thought would be needed to expend, and those interested in the undertaking are greatly cheered. The next effort must be toward the erection of proper buildings. In this connection one of the teachers of St. Mary's writes:

"Living in awakened China, and realizing the unique opportunity the Church has here today, we could not have the heart and courage to go on with our work had we not faith that the Church at home would make possible the expansion demanded by the times. All around us are heathen schools, started by the Government or by private enterprise. These schools are constantly improving in their standards. Unless the Christian institutions can keep pace with such schools in the character and quality of courses offered, the coming Chinese student will prefer the heathen school for its superior advantages. Shall our girls be driven to accept the Western scholarship without Christianity—the empty shell without the kernel which is the raison d'etre for our work in China? It rests with the Church at home to enable us to meet this wonderful opportunity and to teach the students to know and serve our Teacher and Master, Jesus Christ."

Almost at the same moment that President Wilson was calling this nation to pray for peace, President Yuan Shih-kai of China made a like proclamation. Bishop Graves of Hankow, commenting upon it, speaks as follows:

"The similarities and the contrasts in the nearly simultaneous action of President Yuan Shih-kai and President Wilson are most striking. China and America are the two greatest republics, and while both are neutral in the present war, both are vitally affected by the dislocation of trade, and bound to be still more affected by the issue of the strife. The American President acts in accordance with well-established precedents, and from deepest personal conviction addresses his countrymen, who are conscious of security and power, are keenly alive to the issues involved, and whole-heartedly recognize the leadership of their chief executive. The Chinese President is hewing out a new path, unknown to his ancestors; both he and his people are conscious of national danger and weakness, and it is for the most part only the numerically small Christian community who have any idea of how to respond to the government's call. Yet the most striking thing is the fundamental parallel of two great nations, whose convictions and ideals are those of peace and popular government, both turning in prayer, at the call of their chosen rulers, to the Power above nations Who alone can order the unruly wills and affections of mankind."

On the night of December 17th bandits entered the residence of Bishop Aves in Guadalajara, Mexico. There were some twenty-five of them and they helped themselves freely to whatever they wished; meanwhile keeping the Bishop and his family under cover of their guns. Threats to abduct the Bishop and his son, and later to carry off Mrs. Aves were fortunately not carried out. No personal injury was inflicted but they took such things as they could lay their hands on. The Bishop writes:

"Our material loss, including three gold watches, jewelry, silverware, clothing and money, was not as great as it might have been, and you may be sure we are thankful the affair was not more tragical.

"Though I have written at too great length, I must tell you of a pretty little sequel. When the family were about to retire, an Indian boy, who chanced to be spending the night with us, said to me, aside: 'Now, my dear Bishop, you have no more money. You are poor. I have a little and (here he reached in his bosom and drew out a cloth which he unknotted, revealing a few small silver coins) it is yours. And I will pray to God my thanks that your lives are all spared.' Of course I took it! So beautiful an act could not be marred and so fine a spirit wounded by a refusal. He had walked from home—thirty miles—to save that money, and he walked back feeling richer than he came. And I, too, am richer in heart, with the feeling that not a few of these Indians are good and true and Christ-like, and that all can be redeemed."

The 20th Edition of "The Episcopal Church," Its Doctrine, Its Ministry, Its Discipline, Its Worship, and Its Sacraments, by Dean Hodges, Cambridge Theological School, Cambridge, Mass., has just been issued by the Church Literature Press of New York, and will shortly be ready for distribution.

This is one of the most useful booklets for placing in the hands of adult candidates for confirmation, that we know of, and the appearance of this new edition is very timely as the season for many confirmations is at hand.

Paper, 25 cents. Cloth, 50 cents.

This or any book reviewed in these columns may be ordered of the Bureau of Information and Supply, 1217 Sacramento street, San Francisco.

The Rev. Dr. G. C. King, in charge of St. Luke's Mission, Hollister, has completed plans for a large addition to the church and a number of improvements on the interior. The church building proper will be extended back some ten feet to make room for choir stalls and an altar, while a room sixteen feet square will be built on the south side, at the rear, to be used as a guild hall and boys' club room.

Dr. King expects to raise the funds for these improvements by giving a series of lectures on the Cathedrals of the Old World and further he will do a large part of the building with his own hands. Voluntary help will also be forthcoming on this part of the work and the money available will be applied entirely on the lumber bills.

Monumental Pavilion of the Iberian-American Union at the Panama-Pacific International Exposition of San Francisco, 1915: A Sculptural Creation by the Celebrated Artist, Don Antonio Rodriguez Del Villar.

The exterior of the building forms an ornamental monument of generous proportions, and the interior consists of a spacious pavilion conveniently divided, measuring at its base seventy-eight feet in length by fifty-two feet in width, and seventy-one feet in height from the base to the dome of the sculptured monument, including the thirty-five inches allowed for steps.

The "Homage of the Iberian-American race to Isabel, the Catholic, as the patron of the discovery of the New Continent, and the fraternal union of all the people, who now compose the nations of the race, symbolized by the figure of this great queen," is the motif of the monument. She appears seated on a lofty throne in the act of giving up her jewels in order to aid the brave enterprise of Columbus. Above the throne appears an innocent dove, an emblem of the love and peace of the nations. Supporting the regal seat at the right of the throne, stands the figure of a woman representing Intelligence, crowned by the flame of Genius, and the star with seven points, the symbol of Wisdom; to the left, the figure of a workman representing Labor. A royal mantle falls over the base of the throne on which is carved the arms of Spain in relief. Around the pedestal, on one side, the Spanish provinces, and, on the other, the Spanish-American nations are all represented by working people. In the foreground there is a column of the Renaissance period, with bas-reliefs relating to the sciences, arts and industries which sustain humanity. The wall of the monument is adorned with bas-reliefs showing memories of Spain, which serve as a background for the gigantic busts of Balboa and Cervantes, the former, the discoverer of the Pacific, and the latter, the pride of the Castillian language, which binds all Iberian-Americans together. Further back, two twin brothers appear closely clasped in each other's arms, the one wearing a Phrygian cap, and the other a royal crown, representing the union of America with the Iberian peninsula. This interesting group is supported by an allegorical figure wrapped in the new banner of the race which serves as the centerpiece of the principal entrance of the pavilion.

At the sides of the monument two secondary groups appear, one on the right, representing Iberia, and the other on the left, representing America, symbolized respectively by the Lion and the Eagle. A large hemispherical window on either side gives light to the interior of the pavilion, as do also twenty coats of arms on the base, which form so many colored glass windows representing the arms of California and the twenty-nine republics of Central and South America.

At the back of the monument appears one of the vessels of Columbus, being carried away by the tide, which is symbolized by the figure of a woman swimming, which forms the centerpiece of the exit door of the pavilion.

The interior is composed of a square entrance hall fifteen feet by fifteen; a large circular court-yard twenty-four feet in diameter, with a dome thirty-three feet in height in the Arabian style, richly decorated with a great variety of chromos; two lateral reception rooms fifteen feet wide by twenty-one feet long; and an office in the rear fifteen feet square. Furthermore, there will be smaller rooms consisting of a cloak-room, a porter's lodge, lavatory and refreshment-room.

The interior will all be artistically decorated and painted by artists of the race, under the direction of the distinguished Peruvian artist, José Ibañez. The renowned Spanish sculptor, Francisco Rios will have charge of the decoration of the entrance hall and the reception rooms. Other artists will also collaborate in this manifestation of our race. The general plan, the interior arrangement and the details of the construction will be the work of Prof. N. Orestes Guille, initiator of this artistic undertaking.

America will be called upon to send trained religious leaders to Europe because the war will exhaust its hope, faith and courage.

This was the opinion expressed by Dr. John R. Mott, who has just returned from a tour of Asia and Europe, in an address given December 22, 1914, on the occasion of the laying of the cornerstone of the new buildings of the Young Men's Christian Association College, covering the block of Fifty-third and Fifty-fourth Streets, Drexel and Ingleside Avenues, Chicago.

"I have come back from the European war zone carrying the heaviest burden on my heart that I have ever carried. When this great struggle is over, you will find the great nations of Europe exhausted not only economically, not only in the sense of having laid under the ground millions of lives; but exhausted, I fear, in hope, in faith, in courage.

"Then will come the solemn hour for America, to assume far larger responsbilities in world service than ever before, when we with our unspent energy, with our fresh courage, will place at the disposal of these nations tne choicest products we have evolved, and what greater or more highly multiplying contribution can we make than that of influencing, by the example we set in such an institution as this, and by the men we train here, the future leadership of the Christian forces at work among young men of all lands."

POLICEMEN AS SOCIAL WORKERS.

The police commissioner of New York, Arthur Woods, has formally announced that he intends to convert the policemen into social workers, especially in the matter of dealing with unemployment. Policemen have been instructed to inquire into the case of every unemployed man coming to their attention, to find out what the man can do, to make notes regarding the case, and bring the man into touch with some organization that will endeavor to find employment for him.—The Living Church.

Model of Monumental Pavilion of the Iberian-American Union at the Panama-Pacific International Exposition. A sculptural creation of the celebrated artist Don Antonio Rodriquez Del Villar (one of the Divinity Students.)

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Secretary of Missions Study, Mrs. C. Edward Holmes, Belvedere.

There will be no diocesan meeting in February.

The January diocesan meeting was held on Friday, January 8th, at the Cathedral Chapel. The unusual day was chosen so that an address might be given by Mrs. Ely, who sailed for Shanghai on the 9th. Two years ago Mr. and Mrs. Ely made a trip around the world. After a study of Oriental philosophies, pursued in Columbia University, Mrs. Ely had the opinion that they were better adapted to the uplift of Oriental nations than Christianity. But as she traveled in those countries, and learned what immorality and cruelty is practiced by the very priests of those religions that in theory seemed so beautiful, she realized that the hope of the Orient is Christian education. At St. John's University and St. Mary's Hall in Shanghai Mr. and Mrs. Ely found the workers making a great effort to supply the ever-increasing demand for Christian education, and the need seemed so great to them that they remained in Shanghai to teach. There the importance of training the leaders of the near future in the awakening China became more and more pressing to their minds. Mrs. Ely returned to America for a time, and has been speaking to urge the necessity of new buildings for St. Mary's Hall. The present building, in the midst of St. John's compound, was planned for fifty girls and is now holding over one hundred. New buildings to accommodate three hundred girls could be immediately filled. A new site has been purchased but Bishop Graves is unwilling to begin building until all the money necessary is in hand. About forty thousand dollars more is needed. Mrs. Ely told especially of the Normal Department which is doing such good work in training girls to teach their own people, and she quoted Bishop Lloyd's statement that one Normal graduate sent out to teach is worth twenty foreign missionaries. Mrs. Ely spoke with the conviction of one who realizes her personal responsibility, and she entreated her hearers to recognize each her own responsibility in some way to help to seize the opportunity, so great, so brief, for influencing for Christ that ancient nation that in ten years may be Christian. The eloquence of her words was emphasized by her example in giving her own personal service.

Announcements were made as follows:

A new Intermediate Branch at St. Luke's will meet for study each week in Lent.

A Normal Training Class in the study of "The Social Aspects of Foreign Missions" will begin Friday, February 5th, at 10:30, at the Diocesan House.

The Deaconess' Training School in Berkeley can offer rooms to those desiring a quiet, restful boarding place in the summer vacation.

A committee whose membership will be later announced, will arrange that during this Exposition year visiting Church people whose words would be helpful to the Auxiliary, may be asked to give addresses at its meetings.

In a recent letter, Deaconess Sabine, who has just retired after many years' service at Anvik, Alaska, suggests a plan for Christmas gifts which will save much time and work to the missionaries. She asks if we can adopt the plan so successful in the Tanana Valley Mission, of tying up a present for each man or boy in a red bandana, and one for each woman or girl in a blue one, and then marking on the outside, "man," "boy," "little boy," "woman," "girl," "little girl." At a rough guess there are 35 older men, forty women, no half-grown girls, 25 little girls and a dozen babies, not more than six little boys, about 25 young men who wear neck-ties. The ideal package includes a useful gift, a joyful gift and a Christmas card. Soap is a welcome gift.

Shall we not try this year to make it easier for our missionaries by adopting the plan as far as we are able? But of course it must not prevent our sending the usual supply of garments and shoes.

The Conference of Diocesan and Parish Officers on Thursday afternoon of Convention Week was an unusually representative gathering, thirty-one branches and a number of Junior Branches answering to the roll-call. The treasurer and the United Offering treasurer and the several vice-presidents gave statements of the condition of the work in their several departments. The secretary of the Little Helpers reported a new Branch. The secretary of the Junior Department sent a most encouraging account of work done since last May, and the growing interest in this department was made evident by the presence and brief reports of two members of Junior and Intermediate Branches and of leaders in several others. It was especially cheering to hear of the little Chinese girls in True Sunshine who have been working for Missions in China and here, and who will probably be organized into a Branch before the year is over.

The Rev. E. F. Gee told of the opportunity for missionary work in the Church Missionary Exhibit now nearly ready at the Exposition. The members of the Auxiliary could be very helpful as stewards of the exhibit.

Mrs. A. L. McLeish, recently returned from England, spoke of the contrast between conditions there and here, and made an earnest plea that Auxiliary duties might not be neglected on account of the distraction of this Exposition year and that as a thank offering for the blessing of peace, we might give more generously to enable the Board to assist in sustaining the missionary work of the Anglican Church, which must suffer on account of the war.

Miss Heath reported nearly fifteen hundred dollars in the Susan S. Lawver Scholarship Fund. The Rev. E. A. McGowan gave a brief account of his work in Monterey county. Mrs. Holmes announced Missions Study classes. The Conference closed with prayer.

The Semi-annual Service and Meeting took place on Friday, January 29th, at Grace Cathedral. The Holy Communion was celebrated by Bishop Nichols, assisted by Dean Gresham, Archdeacon Emery, the Rev. M. D. Wilson, the Rev. Edward Morgan, and the Rev. W. E. Hayes. The preacher was the Rev. D. C. Gardner, Dean of the Convocation of San Jose. From the text, "In quietness and in confidence shall be your strength," Dean Gardner spoke of the rare virtue of quietness or poise. It may be acquired, in a measure, through self-control, but the real quietness of spirit comes from that faith in God's love which sees in all the changes and chances of life, the means of furthering His plan for our growth in grace. As we dwell on this thought and try to be obedient, God's comfort comes to us. Especially do we receive that comfort and peace in the Holy Communion, and as years pass and powers grow less, serenity of soul increases and we are freed from the dread of age or death.

The ladies of Trinity Church provided, as they have done in past years, a delicious lunch, at which several bright little speeches were made.

At two o'clock the afternoon meeting was called to order and opened with a brief service by Bishop Nichols. The principal address was made by the Rt. Rev. Thomas F. Gailor, Bishop of Tennessee. He said that as it was quite unnecessary to speak to the Woman's Auxiliary of the importance of missionary work, he had chosen to speak of the great principles for which the Church exists. The first is Christ's commission, "Go ye into all the world"—His command to every baptized person—the test of Christianity in each individual. The commission implies that man is free, not a slave, but a child of God. The success of his life depends on his realization that as a child of God, he can overcome evil. All intrusion of sin is the result of our failure to realize and use our birthright. The second great principle is that God is love. That is the Gospel. What are we doing to spread it? It is only as we believe that Christ included in Himself all humanity, and that every life is precious to Him, that we are willing to be active in personal service, and the problems the world faces today are the result of misunderstanding caused by lack of personal service. And the third great principle which must move us to more earnest service is that the world will judge by our lives not only us, but our Lord.

The thanks of the Auxiliary were expressed to Bishop Gailor by Bishop Nichols.

The roll-call was answered by representatives of thirty-six Branches. The attendance must have been over three hundred. It was very encouraging to have many of the clergy present.

The President announced an Exposition Committee, Mrs. J. O. Lincoln, chairman, to arrange when possible that visitors to the Exposition who are prominent in the Auxiliary may be at the monthly diocesan meetings. She also called attention to the Church Missionary exhibit about to be installed at the Exposition.

Mrs. Monteagle urged all Auxiliary women to be even more careful than in past years to allow no distraction to interfere with the Auxiliary meetings.

The announcement of Missions Study Classes was made by Mrs. C. Edward Holmes. The Rev. George Maxwell spoke briefly of St. Andrew's Inn, and Mrs. A. L. McLeish of the "Spirit of Missions." The Rev. M. D. Wilson called attention to the fact that he is Treasurer of the fund for the Field Secretary for Sunday Schools.

Bishop Nichols then made the brief closing address, speaking of the precious belief in the Communion of Saints which was so dear to our late Secretary, Mrs. Lawyer. The Bishop also spoke to the Auxiliary as he had done in the Convention and the House of Churchwomen, of his great desire for the growth of "Self-proportionment," that wish in every heart to give its best to God, which would make Missionary Apportionments not a tax, but an opportunity.

The offering at the Service was given for the Bishop's Auxiliary Fund, and that at the afternoon meeting for the salary of Our Own Missionary and the work of Bishop Gailor.

The meeting closed with the benediction of the Bishop.

January 20, 1915.

The Girls' Friendly Society in America have an exhibit at the Panama-Pacific International Exposition, Block 21, First Street, Palace of Education and Social Economy, consisting of twelve large screens—six by three feet—illustrating the scope, organization and extent of this society; covering membership, growth, commendation work, holiday houses, social service, instructive classes, lodges and lunch rooms.

Pacific Committee in charge of exhibit: Miss Mary K. Jacobs, 332 South Ardmore Avenue, Los Angeles; Miss Pearl E. Tallman, S. 1112 Ivory Street, Spokane, Wash.

Volunteers are required to be in attendance at this exhibit. Special meetings in the interest of the G. F. S. A. will be held at various places along the Pacific Coast for extension work to be announced as soon as definitely arranged.

Plans are being made to open a lodge in San Francisco. Money is needed to carry out this plan, and gifts are earnestly requested.

Committee in charge: Miss Cornelia E. Marshall, 155 E. 54th St., New York City; Miss Millicent A. Waterhouse, 419 Golden Gate Avenue, San Francisco.

Miss Waterhouse, Branch Secretary of Grace Cathedral Branch, is very anxious to obtain the names and addresses of all connected at any time with any branch of the Girls' Friendly Society in America or abroad as members or associates. Please write her to 419 Golden Gate Avenue, San Francisco.

Help the Girls' Friendly Society by subscribing for your Magazines through our Agency. Catalog sent upon application. We make commission on renewals, as well as new subscriptions.

GIRLS' FRIENDLY SOCIETY,
645 Hyde Street,
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Any intelligent person may earn steady income corresponding for newspapers. We suggest subjects. Experience unnecessary Press Correspondence Bureau, Washington, D. C.

Conscience Money Radicalism

Continued from last month

And, now, does any one say this is all very well, but how can you ever hope to get the mind and habit of the Church into any such conscience-money chauvinism as that? "Why, think what it would involve!" Take, for example, the fiscal year. Here is one Christian who has much. He has been generous in meeting appeals and has a warm heart toward human need. Now comes this drastic doctrine of stewardship and claims a new kind of inventory and a new account on his books. The inventory is not of the survey of ownership, but of Trusteeship. The account is of debit and credit with his Heavenly Father. When he estimates income he has a blank to fill far more probing than the tax collector's. There are no exemptions. When he fixes his running earnings, when he cuts his coupons, when he deposits his dividends, when he has successful ventures and windfalls, the conscience money habit dictates so much for God, while so much is set apart for use and so much for investment. It cuts right into the love of money for its own sake. Its uncompromising maxim is *Self-proportionment for God.*

Self-Proportionment.

Here is another Christian of this creed of Christian finance who has little. The conscience money ideal quickens his diligence to give gladly of that little. Pay day is a proportioning day—so much for the bills, so much for saving, if posible, so much for God. The Church envelope forms a sacred partnership with the wage envelope. And, instead of being pestered with collectors he hardly knows how either to avoid or meet, his conscience is clear and his just obligations met.

And then we have to take into consideration what the effect might be upon existing systems for money raising for the Church. He is a bold man who would try to innovate upon established methods, and our representative General Board of Managers of our Missionary financial system have shown their wisdom from time to time in adhering to their progressive policy and not heeding the thousand and one new fancies which are suggested to them. One distinguishing feature of the method they have adopted is the now well approved and progressive system of apportionments. Where does this doctrine help that? Or can it add anything to it? Obviously it lies back of it all, and is expressed as well as taken for granted in it. The apportionment is avowedly only suggestive of a way of meeting the responsibility of the Church for Missions in which responsibility the Boards themselves act in illustrative corporate stewardship for the Church. And by publishing again and again that the amount specified is only meant to be a minimum, it does more than hint at a maximum to be ascertained by some other standard of high-minded offerings. Their stewardship must logically assume the stewardship of the individual. Necessarily the process has to be one of what might be called a descending series. The Board of Managers have to think in terms of the lump sum required for the whole general Missionary field of the Church. Then, by a carefully graded scale, they apportion to the Diocese and Districts their respective quotas of that. In like manner, the Dioceses and Districts pass down quotas of their apportioned lump sums to their respective congregations. And some congregations in the final stage of the descending series apportion their amounts around among the individual members. We are all familiar with this apportionment applied, so to speak, from the top down.

Apportionment from Proportionment.

Now, what this doctrine of stewardship would supply, if it could be carried out conscientiously and find wide acceptance and vogue would be two things. First, it would standardize and define that somewhat evasive and fictional maxim we hear of, and, next, it would really begin at the other end of the process and effect an *ascending* series from the individual up. *In a word, it would make self-proportionment supplement if not supplant apportionment by Boards.* True conscience money, starting from the sensitive exercise in the personal religion of the individual Christian or Communicant, would take the initiative and flow upward and outward into the channels suggested by the Boards of Administration seeking them as welcome helps to its wise distribution. The impulse and the act would proceed from within the heart by its own proper motive and not await prompting or pressure from without. Self-proportionment as a root would grow in the soil to counteract the growths of rootings of money-love. Personal religion would, because it was purified, find one of its most telling credentials to the age in ringing true to its profession that the silver and the gold are God's. And a plentiful Church exchequer all along the line would become an incident and no longer a despair. Apportionment is a plan, proportionment is a principle. Every-member canvass is good, but every-member conscience is better.

Every Member Conscience.

It is easy to see that all this would mean to some extent turning things upside down. It would reverse the habit of giving from the hot-housing of appeals, and find its hearty rooting and growth in the appeal of one's own conscience towards God. It would put our apportionment systems the other side up, not to say the right side up, and make self-proportionment and not apportionment a true shibboleth and watchword for our tongues and pens. Self-proportionment would be the real "color to nail to the mast." This, no doubt, amounts to downright radicalism. But is not a campaign for just this conscience-money radicalism one of the very things we are groping for to get out of some of our present-day bewilderments and darkness? Will it not appeal to and win to its ardent advocacy many of our younger generation who are growing restless under Church monetary conditions on both individual and social lines? Will it not turn this radicalism that is "in the air" to all good account for Christ and the Church? Will not the standard once raised rally to it many forces as we see in it a Scriptural, a historical and a spiritual clearly-cut issue and solution for many, many money ills of the day? It is, after all, a radicalism only new in its application to its modern overgrowths. Conscience money as an ideal is as old as God's revelations. And its message is very much the paradox of a radical conservatism. It is all in the Bible, the Prayer Book, the history and theory of the

Right Side Up.

CATHEDRAL SEARCHED FOR "CANNONS."

The Incident in Jerusalem.

(From Our Special Correspondent.)

Cairo, December 30.

Canon Hichens, of St. George's Cathedral, Jerusalem, who has arrived here from Jaffa, informs me that the report already published in "The Times" of the search for "cannons" in the British Cathedral at Jerusalem is perfectly true. He gives the following details: A dismissed Moslem employe who had worked in the cathedral, confounding "canons" with "cannons," told the Turks that two "cannons" were hidden in the cathedral. A Turkish officer, accompanied by police officials, and a soldier, consequently appeared in the cathedral one day and ordered a search to be made. The wooden altar in the Chapel of the Knights of St. John, adjoining the cathedral, was removed and the floor beneath taken up on the advice of the informer, while the officer after sitting on the Bishop's throne, played a selection of operatic airs on the harmonium until reproved by Canon Hichens for levity.

The soldier who watched the proceedings, increased the anxiety of the Canon by remarking that he hoped the church would shortly be filled with the blood of the congregation. Naturally nothing was discovered, and the informer was imprisoned for 24 hours.

With the exception of this incident the British clergy and missionaries, although under strict surveillance, did not suffer any molestation from the authorities until December 9, when Canon Hichens and Dr. Reynolds, the head of St. George's College, were imprisoned for three days in their houses. They were afterwards taken to the Dominican Monastery, where many French monks and priests were confined. They were then informed that they were to be exiled to Urfa, and that they must pay the cost of the carriage hire. On their refusal to do so they were told that they must walk to Urfa, a distance of 600 miles, with the French prisoners. The next day, after a very cursory medical examination, they were told that they must start directly, but eventually they were released on the intervention of Dr. Glazebrook, the American Consul in Jerusalem, who spared no effort to protect British subjects from wanton molestation. Forty-five French priests and missionaries, however, were bundled into open carriages, five or six to a carriage, and driven away to the north in pouring rain. The authorities, as a "concession" to these unhappy men, one of whom had recently broken his leg, while three were dying of consumption, agreed to pay the carriage hire.

On December 21, the Canon and the other British clergy and missionaries were allowed to go to Jaffa, whence, after a number of false starts and a variety of annoyances at the hands of the fanatical Kaimakam and the mannerless commandant, they were permitted, thanks to Dr. Glazebrook's efforts, to depart on December 26. A number of French and Russian subjects, the latter mostly Jews, and many Italians left with them.—London Times.

Bishop Nichols, as announced in a recent issue, is an Honorary Canon of and has a Stall in St. George's Cathedral, but fortunately was not "Canon in Residence" at the time.

Church. All we have to do is to bring it out and to put it into current Church life. And there is a ruling idea in it and a working and workable theory which captivates a mind eager for straight out and straight-forward policies for earnest betterment and readjustment in these days. There is in it the making of a great cause. It is a veritable "root idea." It furnishes the material for a treatise, the divining and leading for some of the most ardent and ambitious reformers in the Church. And if it runs counter to many prevalent notions and habits; if those who are committed to its advocacy must realize the inertia and indifference and set opinions they must confront, and if it oftentimes must decidedly find itself moving in the direction of the greatest rather than the least resistance, all this is just because it is radical. And radical protagonists for any measure look for nothing else than slow, uphill, gradually won results. Clear and insistent in pressing their claim for ideals, they are willing to face unpromising outlooks for those ideals and are willing to wait. Many will say "how true it is," and yet smile with complacency and go on in the old way without lifting a finger for the reform. It is one of the very maxims of Marx and Engels that "When people speak of ideas that revolutionize society, they do but express the fact that within the old society, the elements of a new one have been created and that the dissolution of the old ideas keeps even pace with the dissolution of the old conditions." And that emergence of ideas may be depended upon in our conscience money radicalism, if steady hands and clear heads once lift it up as an ensign for our Church people. It is a radicalism more general and less militant in its methods than many current movements for upheaval. It is a radicalism which seeks for the Church more of a restoration than a revolution. Its revolution is entirely a bloodless one. There is no class antagonism in it. It affects both rich and poor. It cuts under questions of economics and citizenship into the soil of a common Christianity. If fairly and patiently promoted, it plants no roots of bitterness. It is a radicalism as St. Paul understood getting down to the roots of things. It is a radicalism which touches money matters only because they so closely touch Character. It is a radicalism that we may well associate with the Master as He sat over against the treasury and beheld how the people cast money into the treasury, not, it is plain, as scanning the sum total the treasury was to gather in, not in any exhilaration over two mites as showing money prosperity, but as watching the telltale of offering to all the living they had, as by the giving-habit probing to the very quick the power of the religion of God in current character.

My Dear Brothers:

Has there been a lurking suggestion in your minds that I have gone far afield from the themes usually deemed germane to this august Service and this most solemn hour of your lives and work? Though the Ordinal does not in this, as in the Offices for the Ordination to the Diaconate and Priesthood, in terms prescribe the class of topics for the sermon, still our departure from the custom of treating some direct aspect of Holy Orders in relation to the Episcopate at such a time may have raised just a passing query in your thought.

To the Bishops-Elect.

If so, I am confident that some simple considerations will answer it. Indeed, our text itself was part of the first recorded charge to a Bishop in this Epistle to Timothy. And if our subject matter had been concerned, in point of hard fact and experience, with general Church finance in itself considered, would it not have but anticipated that topic which, willy nilly, usurps a very large, not to say a very exacting, part of a Missionary Bishop's time? There is no escape from it in the Agenda of the District, and perhaps that might give some justification for its status in the Prolegomena of the Consecration Service. But we have seriously failed if we have not made manifest the profounder significance of Church Finance to all conduct and to life. That establishes, I submit, its opportune enthusiasm for leadership in ideals and in the vision and vigor of high office as they are to be used for general Church intelligence and vitality. Problems of the money matters of the Church run deep down into many problems of its Faith and its Order. The Church's attitude towards property is on trial in our age as the measure of its worth-while as an institution. In deed, in many quarters the Church is taken to stand or fall, to show cause for its very existence, or the contrary, by its positon towards "this world's goods." The whole twentieth century world is a quasi ecumenical council testing the orthodoxy of our doctrine of stewardship. In many minds heresies about that are the really dangerous faith-defaults of the age. The question centers upon the Church's staunchness in its profession that its money is conscience money. From that one test many a critic makes up his mind about all tests. A valid exhibit of the Church's Apostolic Succession does not convince as to this. Apostolic success in converting money into conscience money is just now the more widely validated as the patent of our Apostolic lineage.

It is a happy, albeit somewhat rare, providence in your high call that you are both well wonted by your faithful experience of them to the conditions which exist in the respective fields for which you are consecrated. You answered the call to their hard Mission work long before you heard this call to their Episcopate. You have both discharged faithful Secretaryships in our former Eighth Department. And it is a dowry and an omen in itself that each of you had the intimacy and loving confidence of his immediate predecessor in the See.

I think you will agree with me out of that very cadetship before your present commission, that whatever be the peculiar questions to be met and the characteristic traits to be reckoned with in this inter-mountain region, there is one notable factor that is not seldom in evidence. Speaking generally, there is an openmindedness for what is known as straight talk upon the fundamentals of religion which certainly is not surpassed in any other part of our great country. There are, of course, local prepossessions which are less open, but in the mining camp, on the ranch, in the city forum, if any one has anything to say about the vital things of Christianity and says it with the ring of conviction and with courtesy, he will get a respectful hearing and, more than that, oftentimes a ready acquiescence. That is true of such a real root idea of Christianity as that of conscience money. If I may be pardoned a word of personal experience, my earlier ministry was passed under the conditions of the older Church of the Atlantic seaboard. That was followed by an assignment of my life post, I believe, unique in one respect. The sequence of summons to the Episcopate in most cases is from the claims of a Western See to those of an Eastern See. In the leading of my lifework the ordeal of passing through dark days of decision left me with the clear realization that my duty was with my then parish, and not with the in so many ways inviting Eastern Diocese to which I had been elected.

Later came the call, which I had in every way I dared tried to forestall, to what seemed to me then almost like the ends of the earth. From the conservative traditions of fond rectorships in Pennsylvania and Connecticut, in which I had been steeped from my youth up, I found myself with an imperative of duty which established the claim of a See on the far Pacific as it had not that of the Eastern See. The claim moved from an Eastern to a far Western See. I lacked then the advantage of your ambi-dexterous experience of both sides of the Continent when my entrance on the Episcopate in these parts found me a very conscious newcomer. I venture to speak of this here, that I may all the more strongly assert, after nearly a quarter of a century's experience of men and things hereabouts, that one of the most typical and cherished features of that life as I have found it is just that receptivity to the elementary teachings of the truth as it is in Jesus, directly and honestly presented. You have already found the same. It is your record. It is also, we believe, a surety of the promise and prophesy of your Episcopate. And our honored Presiding Bishop whose presence with us today in the very See he so nobly and valiantly pioneered is a most felicitous coincidence, bears striking testimony to this very thing and to the very openness of mind about the use of money as sampling character. In his reminiscences of these parts you remember his words: "I would not willingly give up the proof which lies nestling in the deep of my heart that my fellow men all around are kind, considerate, responsive, appreciative, sympathizing, helpful, generous." And the whole Church rejoices with him in the evidence of his faithfulness in his life-long stalwart evangel of all this, in the recent announcement of the gift by some friend of his of an hundred thousand dollars as a Fund Memorial of him, the interest of which is first to cover the salary and traveling expenses of the Bishop of this See of Utah. He, with us, I believe, can say that if the materialism of the mountain and coast is a byword to some of us, it is part of the now profound thankfulness for having our lot cast here that there is, in spite of all, so much opportunity for lofty idealism among these people. Ruskin writes of the "gloom and glory" of the mountains, and these very peaks which have been and are to be the comrades of your journeyings, with the glory of their glistening snowcaps, today radiantly welcome you to vision.

Conscience-money radicalism, my Dear Brothers, hardly leaves any visionful opportunity of your work untouched in its bearing immediate and remote. You have been, you will be, I believe, under God, radicals in all your life and teachings in the old radicalism of Jesus Christ. In behalf of all my brethren here, I bid you welcome to the new stage of fellowship in the ministry to which you are to be advanced, a fellowship blessed with its consolations here because it is a fellowship with Christ as well as with man. It is the fellowship to which, when the work is done, the Great Apostle wished to depart in the greater blessedness and rest of that being with Christ beyond. It is the fellowship, sweet in the sharing with the Master the crosses of the office which are bound to come and sometimes bound to be very heavy, but it is the fellowship in the ministrations, too, of a crown of joy, not merely hereafter, but *here*, that no man can take from you.

Report of Kearny St. Mission from Dec. 1 to Dec. 31, 1914.

Evening services	31
Noon Bible "	31
Prayer "	31
Sunday 3 p.m. Gospel services	4
Total services	97
Attendance of all services	6875
Requests for prayer	141
Professed conversions	70
Gospels given out	50
Meals given	9500
Bread and soup furnished	4000
Beds furnished	69
Clothing given (pieces)	200
(*We want more clothing for men, last year's clothing will do*)	
Employment secured for	8

A. H. Blair, Supt.

One year's report of Kearny Street Mission, from Dec. 1, 1913 to Dec. 1, 1914.

Number of services held	940
Attendance of all services	43793
Requests for prayer	1113
Professed conversions	655
Gospels given out	1000
Meals given out	9885
Soup and bread furnished to	33071
Beds furnished to	838
Pieces of clothing given out	735
Employment secured for	67

A. H. Blair, Supt.

IS THIS WORK WORTH WHILE?

To keep it going we have to raise One Hundred Dollars a month in addition to our present income. **Are you willing to help a work that is paying such a large dividend as the above report shows?**

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PROTESTANT EPISCOPAL OLD LADIES' HOME.

The Ladies' Board of Managers of the Protestant Episcopal Old Ladies' Home wish to thank the following churches for their very generous Thanksgiving offerings:

San Francisco—	
Trinity	$75.55
Grace Pro-Cathedral	52.21
St. Luke's	119.30
St. Paul's	15.00
Church of Our Savior	11.10
Kip Memorial Mission	2.50
Incarnation	2.15
St. James'	6.55
St. John's	9.40
St. Stephen's	17.40
All Saints'	18.50
Holy Innocents	2.05
True Sunshine Mission	1.10
Advent	5.90
Ross—	
St. John's	13.05
Oakland—	
St. John's	3.65
Trinity	29.95
St. Augustine's	10.60
St. Paul's	18.85
Advent	2.65
Alameda—	
Christ	30.40
Berkeley—	
St. Mark's	40.10
St. Matthew's	8.72
Hollister—	
St. Luke's	2.35
Los Gatos—	
St. Luke's	5.00
Menlo Park—	
Trinity	8.50
San Mateo—	
St. Matthew's	48.45
San Luis Obispo—	
St. Stephen's	5.20
San Jose—	
Christ	3.75
Trinity	24.75
Sausalito—	
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Literature of the Day

English Church Ways Described to Russian Friends In Four Lectures Delivered at St. Petersburg. By W. H. Frere. Young Churchman Co., Milwaukee. $1 net.

This rather cumbrous title is necessary, for otherwise the book might be unfairly judged. There is a Russian "Society for Promoting Rapprochement between the Anglican and Eastern Orthodox Churches." Another learned Anglican Priest, Father Puller, lectured before this Society in 1912 on "Continuity of the English Church," and the lectures have been published in both Russian and English. Dr. Frere's object was less ambitious, or as he puts it, "not concerned with great points of theology or history as were those of Father Puller." But his own great learning crops up all through. He is one of the most thorough liturgical scholars in England. His recasting of Proctor's Manual of the Prayer Book is evidence enough of that. He is the author of the "Reign of Elizabeth" in that elaborate history of the Church of England published by MacMillan in some ten volumes and of much else. But these lectures are precisely what they assume to be. A quiet, unpretentious, but eminently lucid setting forth of the Anglican Church, the essence of it, the methods of its working, what it stands for as a part of the whole Catholic Church in its relations to other sections and religious organizations and its everyday working, the position of both clergy and laity and their relations to each other. The lectures are admirably fitted to the immediate purpose. But it may be read, yes, and studied too, with great advantage by everyone interested in both the Anglican and American churches, for obviously both have much in common. There is very much to be learned from it. To specify one thing only. Dr. Frere gives a clear idea of Reformation origins in England, of what was then done—also left undone—of the good it did—also the harm, an account clearer, more pointed, more in harmony with documentary evidence than almost any other. To the present writer it seems an exceptionally valuable book, one calculated to open the eyes and widen the horizon of both clergy and laity.

A Book of Offices. Services for Occasions Not Provided for in the Book of Common Prayer. Young Churchman Co., Milwaukee. $1.00.

This book, compiled by a Committee of the House of Bishops was brought before that House at Cincinnati in 1910, was considered and revised at the next General Convention, referred back to Committee and reissued with corrections preliminary to presentation to the House of Bishops at the Convention of 1916. A very necessary note of warning is appended. "It should be noted that this book has no authority beyond that of the report of a committee of the House of Bishops, and the authorization of the Bishop is necessary before any of the offices may lawfully be used in any Diocese." But is it? Is it not the fact that every Priest does pretty much what is right in the sight of his own eyes in the use of forms for special occasions, and revision of the Prayer Book to square with his own ideas? Committees of Revision and the solemn sanction of Convocation seems to be and are very largely work of supererogation in these days of the largest liberty. The book offers abundant openings for criticism, but whatever else happens to it, it may surely be hoped without being presumptious or impertinent that the three Litanies may be eliminated, if only for the guarding against comparisons with the Litany in the Prayer Book.

Paul's Doctrine of Redemption. H. B. Carré, B. D. MacMillans. $1.25.

One has to confess to being intensely weary of the unceasing efforts to interpret St. Paul, as if he were a dark riddle no one had ever even approached a likely solution of. Yet we have his letters and it is one of the canons of modern criticism that a man reveals himself completely on his letters. The now inevitable guide note on the cover says: "It is an attempt to interpret the Apostle Paul from the standpoint of his world philosophy." Live and learn, and we fain would. But one never realized that St. Paul had anything in the nature of a "world philosophy." The most up-to-date idea was that the consuming passion of his life was to make Christ known, His teaching and His acts, in the most effective way possible. Straining on to that goal, he had not much time for the evolution of a "world philosophy" of his own. One may sadly lack insight in failing to discover any trace of this "world philosophy" in the letters of St. Paul, but it does seem as if Myers gathered up and expressed the whole trend of the Apostle's life:

"He shall suffice me for He has sufficed,
Christ is the end, for Christ was the beginning,
Christ the beginning for the end is Christ."

Notes On the Proper Psalms. A. C. Hall, Bishop of Vermont. 75 cents net.

An extremely useful little book. As the Bishop puts it in the preface, "Many people blunder through the Psalms without any effort to gather in the meaning of them." But the Proper Psalms for Saints' Days are still more disregarded, and, in fact, the application of the Psalms to the persons or events commemorated is not always apparent. Therefore, the usefulness of this little book. It ought to be used continuously by those who read the Psalms in private as well as in Church and are anxious to get at the real meaning and inwardness of them.

The Sacraments of the Gospel. Revd. I. G. Simpson, D. D. Longmans, Green & Co. 36 cents net.

This pamphlet holds the lectures given in Liverpool, England, last year, and the problem the author set himself to solve was, "How did the primitive community, accepting faith in the risen Christ as a sufficient ground of salvation, correlate the Sacraments with the Gospel?" He deals with some modern theories that the Sacraments were developed out of Pagan myths and sacrifices. Learned men and especially learned theologians have a way of generating startling hypotheses. Dr. Simpson winds up, after tilting against these phantasms, with the rather obvious conclusion that they came along the lines of the Old Testament, not along the lines of pagan religion, which ignore the Christian principle of faith. It is generally accepted without elaborate argumentation that two and two make four.

The Truth of Christianity. An Examination of the Most Important Documents For and Against Believing in that Religion. Lt. Col. W. H. Turton, D. S. O. Eighth edition carefully revised throughout. G. P. Putnams Sons, New York. $1.25.

Twice already we have said our say in these columns about former editions of this extremely valuable book, and it is a great pleasure to have the chance of insisting again upon its value and importance. It may go home with more effect possibly to the average doubter halting between two opinions, to the one no less who is extremely anxious to arrive at what the right faith is, but does not exactly know the way. It is the work of a soldier and has all a soldier's directness but with adequate scholarship withal. The additions embody results of later researches. We are glad to repeat former commendations of this valuable book, and trust it will have a wider circulation than ever, for very distinctly it *is* one of the books that are worth while.

In the Face of Jesus Christ. David Jenks. A Course of Meditations for the Christian Year. Longmans, Green & Co. $2.00 net.

The author is Director of the Society of the Sacred Mission. In other words, he is the head of the well-known Theological College at Ketcham, England, noted for the thoroughness of its methods and for its efforts to help deserving men who unhelped would be lost to the ministry. These are elaborate meditations which at first sight rather recall what used to be skeletons of sermons. But they are no such dry bones. "Ten years ago the practice was begun of giving each student week by week outlines for meditation." More apparently by way of suggestion than absolute dictation. There is one for every day in the week, for all the Saints' Days and other occasions. There is a very touching note of deprecation at end of Preface, marking a very wholesome humility on the part of the author and his extreme anxiety that what he has written may be of very real devotional use. It is confessedly hard to keep a meditation fixed on a definite line of thought, and these outlines ought to be a substantial help to that end. And it is quite possible that, rightly used, even preachers might find in them help worth having for their sermons. For it is rather desirable that a sermon should be vertebrate.

Port Royal and Other Studies. Rev. H. T. Morgan, M. A. Longmans, Green & Co. $1.20.

A posthumous work edited by one friend with a very touching memoir and a briefer notice of this saintly, hardworking life, by another. The essays are reprinted for the most part from the Guardian and the Church Quarterly, where one remembers seeing and noting them. Mr. Morgan was an indefatigable collector and student of the Port Royal literature and of everything that related to the striking history of the place. Port Royal recalls instinctively the names indelibly associated with its story—Pascal, Mere Angelique, Arnauld Luesnel and that voluminous commentator, the Abbe D'Etemare, with many others. The Port Royalists are of course fast linked with the Jansenism of which its adherents were the most able exponents, and which generated a

bitter and long lasting strife of tongues in the Roman Church in the 17th Century. For Rome has not always peace within her gates, in spite of her vehement assertions that her children are wholly redeemed from variance. The Jansenists were largely Calvanistic in doctrine and that kind of teaching did not by any means commend itself to the Church mind of that age, any more than it did to those who then sat in the seats of the mighty,—of the intensely scornful also. The Port Royalists were great students of the Bible and their works remain, long rows of volumes on the largely forgotten shelves. But one student here and another there turns to them with a zest that never loses the keenness of its edge or the eagerness of its longing. There was a quite unusual amount of preaching at Port Royal. So calm and judicial a writer as Dean Church, in one of his Occasional Essays (Vol. 7, p. 276) says this: "It was one of the earliest efforts of the friends of Port Royal to popularize the Bible and to make it in their own Church the household book of devotion and religious teaching which the schismatical and heretical Protestants had succeeded in making it." Much more one would like to quote, but the above from such a quarter is rather different from the ordinary ideas of the unlearned Protestant controversialist, great at raving but lamentably deficient in reasoning. Port Royal is beyond doubt interesting and there is more than one very accessible account of it. There is the brilliant essay of Sir James Stephens, first published in 1849, but often reprinted since, and the recent very interesting book of Mrs. Ethel Romanes. But Mr. Morgan's book holds enough to satisfy the ordinary reader desiring to learn something authentic of the wonderful community of Port Royal, for wonderful it was, both in its works and issues of them. The book is valuable as a contribution to the real history of this remarkable community, but every lover and seeker after the perfection of the spiritual life will be more than thankful for the papers, "A study of the Mere Angelique" and the other "On Her Deathbed." For they are the record of a veritable saintly, wholly self-sacrificing career, the embodiment of the highest conception of the Monastic Life redeemed from the dwarfing influences of a limited ecclesiasticism and the infusion of worldliness that spoiled the ideals of the Ages of Faith. The book as a whole is exceptionally interesting, both to students of religious development and to seekers after the devout life.

Biographical Studies In Scottish Church History. By Andrew Mitchell, Bishop of Aberdeen and Orkney. Young Churchman Co. $1.50 net.

These are the lectures delivered in St. Paul's Church, Chicago, last year on Bishop Hale's Foundation. The author begins with St. Columba—takes up one after another through the centuries around whom the strands that make up history were woven, ending with the saintly but uncanonized John Dowden, last Bishop of Edinburgh. If Macaulay was not the first to set forth history through biography, he was the first to prove how extremely fascinating it might be made, even though he did act up to the canon that nothing spoils a good story so much as veracity. Carlyle talking with Froude once suggested its being read to a sick friend as interesting fiction. But Bishop Mitchell's book is fascinating because it is truthful, because it is the work of a scholar who knows whereof he speaks and who has the gift of breathing life into the dry bones that make up the substance of history, old documents, weary old chronicles, written when it was thought unnecessary to put facts into the setting of a graceful style.

A good deal is to know about St. Columba, but the Bishop's sketch is as fresh as if it were a new revealing. The brief sketch of wonderful Queen Margaret, pearl of women in her rough days, is perhaps the best where all are good. One recalls Mrs. Oliphant's very charming chapter on this Queen in her book on Edinburgh, but good as it is, and small blame to her, there is not the indefinable interest of original research. There is not space to go through the lectures in detail. But they are all solidly good and those who read them carefully may get a fair idea of the much troubled story of the religious life of Scotland—a story much troubled, rife with controversy, often sour and bitter with all the dourness of the Scottish character, yet grimly determined to hold on to what were considered essentials. There are a number of very interesting photographs and so far as type and form are concerned, even a captious critic could not find a base for complaint.

The Grand Assize. Hugh Carton. Doubleday, Page & Co., New York. $1.35.

The intentions of the author were very likely of the best but the result is neither more nor less than blasphemous presumption. For the "Grand Assize" is the Last Judgment. The author assumes to determine how and in what terms, Christ the Lord will treat and judge those who are brought before Him. Clearly this is outside the range of mortal potentialities. It is one thing to describe sin and its issues; it is quite another, even in a "vision," to attempt what this author has attempted. If he were the "Humble Clerk" of the title page, who is the imaginary "Reporter of the cases," one can only regret that the grace of true humility did not reveal to him the prideful daring of his attempt and make him regardful of Christ's own warning, "Judge not, and thou shall not be judged."

History of the Hebrews. Their Political, Social and Religious Development and Their Contribution to the World's Betterment. F. K. Sanders, Ph. D., D. D. Chas. Scribners Sons, New York.

The above promise of the title page must have taxed the author's powers of condensation to the very uttermost, for the book consists of only 353 pages. And he certainly has contrived to impart a vast mass of useful knowledge into his book. Evidently it is to be used as a text book for there are examination questions at the end of each chapter.

Bedtime Bible Stories for Little Children. Gertrude Smith. 30 cents. H. Altman Co.

Well intentioned like most books of its class, but not good enough to justify existence.

The Mission Hymnal With Music. Enlarged Edition. Sanctioned by General Convention. Bigelow Main Co. New York.

The Gift of White Roses. James C. Bowman. Pilgrim Press. $1.00.

In the form of poetry, but neither form nor substance afford any solution of the mystery of a third edition.

The Fellowship of the Mystery. Being the Paddock Lectures delivered at the General Theological Seminary, New York, during Lent, 1913. John N. Figgis, D. D. Longmans, Green & Co., New York. $1.60.

Of late years Dr. Figgis has put forth some notable books, marked by felicity of style that holds the attention, not merely by grace of words but chiefly by the patient thought underlying it and the freshness of the conclusions arrived at. The present book bears witness to these marks of his general work and the lecturer must surely have quickened the impulses of his hearers and opened out to them paths into a future far more fruitful, richer in promise, than their hearts conceived of. He belongs to a school that has persistently drawn on the past for leverage on the present. The following is a sample of the change which has come over their methods and their teaching:

"Newness is the essence of the age we live in. The Twentieth Century is very young and very conscious that it is not the Nineteenth. It has the exuberance and a little of the arrogance of youth, but it has also its charm. Unless we can minister as Churchmen to this passion for the freshness and breath of reality, it will be all in vain that we shall tell it of the massive powers of Christian tradition, of the greatness of the Fathers, or even of the glories of saints and martyrs. It is not the splendor of the past but the splendor of the future that men are crying for; and we must show them that we have the secret thereof, we and none other. The world has awakened out of slumber and cries out upon the futile irrelevancies that have done duty for thought and demands reality. Can we satisfy this curious age that this reality is to be found in Christ Jesus, and that even as a matter of interest, the Christian has a fuller life than any one else?" Page 81.

A very large part of the book is the answer to this and every now and then, remembering who the writer is, one is startled by his absolute modernity, although he never transgresses the ethics of conformity. Full of thought, it generates thought, and it will not be an unmixed evil if it goads some out of the absolute fixity of standing on the ancient ways into a larger consideration of the needs and exigencies of the living present. A very valuable essay on Newman is added, the author saying that he had made "allusion to Newman's theory of the ethics of conformity and thought it not impertinent to add this more elaborate appreciation of the greatest of Nineteenth Century apologists." One is thankful anyhow to have it in a permanent form.

Mr. J. H. Benson, Public Library, Boston, has very kindly sent a privately printed copy of the catalog of his collection of books, pamphlets, etc., relative to the Prayer Book and its origin,—rare editions of the book itself; comments, expositions, almost everything that relates to the English and American Books of Common Prayer either nearly or remotely. One would fain make the collection available, but the catalog is valuable as a bibliography of the two Prayer Books and it was an extremely kind and gracious thing to print and generously distribute. H. H.

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